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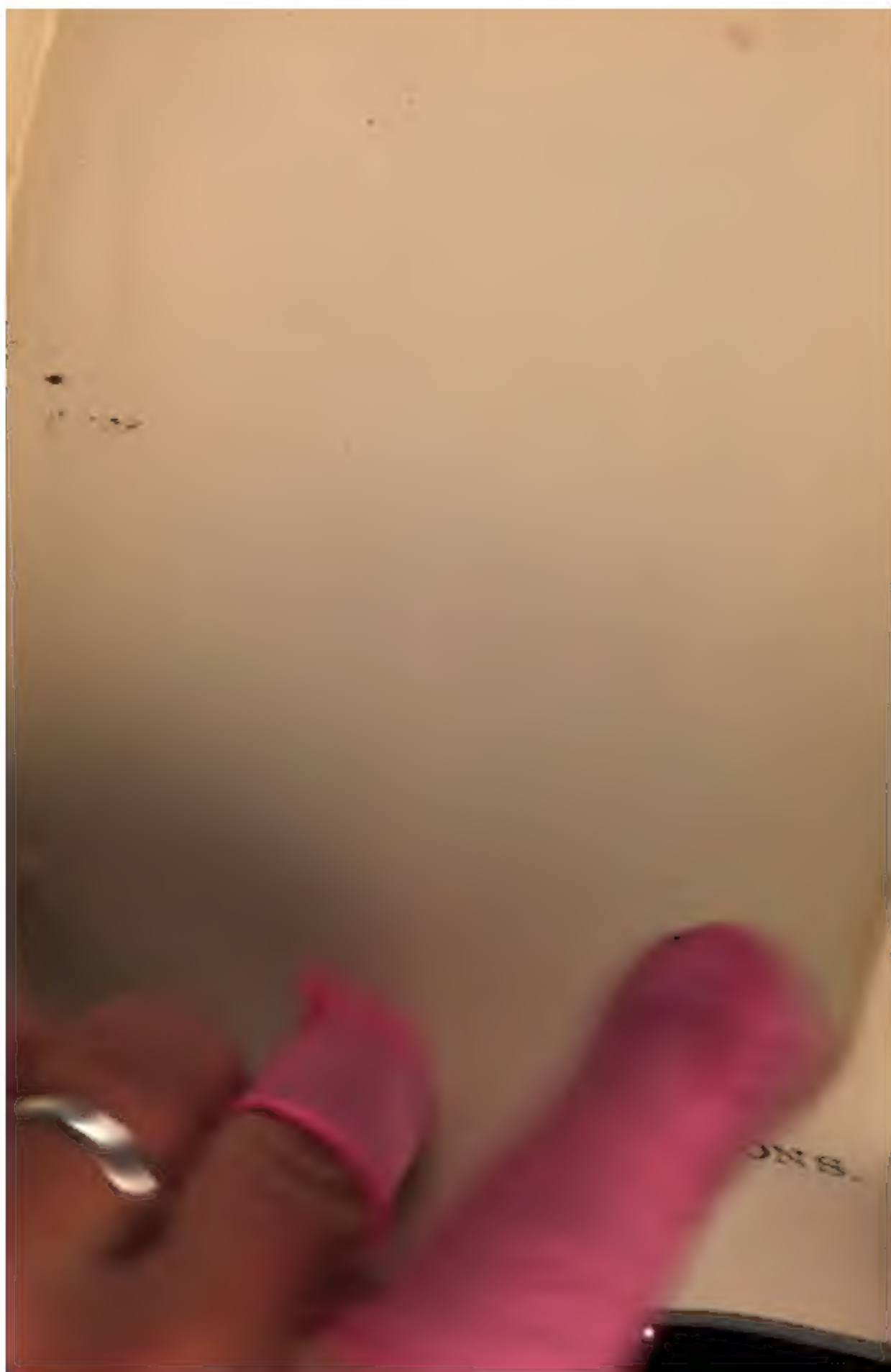
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THE
MEDEA OF EURIPIDES.

Cambridge :
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.



THE
MEDEA OF EURIPIDES.

With Brief Notes for the Use of Schools.

BY

F. A. PALEY, M.A.

CLASSICAL EXAMINER TO THE UNIVERSITY OF LONDON.



CAMBRIDGE:
DEIGHTON, BELL AND CO.
LONDON: WHITTAKER AND CO., G. BELL AND SONS.
1876.

292. g. 63.

INTRODUCTION.

THE *Medea* was brought out in the year B.C. 431, immediately after the outbreak of the Peloponnesian War. It was the first of a *tetralogy* which included the 'Philoctetes,' the 'Dictys,' and the Satyric drama of the 'Theristae,' or 'Reapers.' The *Philoctetes* is mentioned in the *Acharnians* of Aristophanes, v. 424, a play which was acted six years after the *Medea*¹. Euripides was forty-nine years of age when he gained the third prize with this play, Euphorio, the son of Aeschylus, carrying off the first, and Sophocles the second. The author of the *Greek Argument* quotes the authority of Dicæarchus and Aristotle² for the statement that Euripides adapted (δieskeύασε) his *Medea* from Neophron³.

The legend was evidently very famous in antiquity, and there were many versions of it. The beautiful poem of Apollonius of Rhodes, the *Argonautica*, describes Medea's love for Jason and the aid rendered by her in his dangerous adventure; but it makes no allusion to the second marriage with the Corinthian bride Glauce. The story of the golden fleece, of which this is an episode—a tale, perhaps, of some early adventurers who went eastward in the vain attempt

¹ The mention in that play of Aspasia's influence over Pericles in virtually provoking the war (527) adds probability to the view, that Aspasia is pointedly alluded to in 842 and 1085 of this play. See Schol. on Ar. *Ach.* 527, ἡ δὲ Ἀσπασία Περικλέους ἦν σοφίστρια καὶ διδάσκαλος λόγων ῥητορικῶν ὕστερον δὲ καὶ γαμετὴ γέγονε. An opinion has recently been expressed that the famous Μεγαρικὸν ψήφισμα, which was carried by Pericles on that occasion, is hinted at in Medea's expulsion from Corinth; but this inference seems rather far-fetched.

² Perhaps a mistake for Aristophanes, viz. the grammarian.

³ Neophron of Sicyon is generally (but see K. O. Müller, *Hist. Gr. Lit.* p. 382) believed to have been junior to Euripides. The text may perhaps be corrupt, and rightly read may have meant that Neophron took it from Euripides.

of finding the home of the Sun-god,—was evidently a solar legend. For the fiery robe given by Medea, herself the granddaughter of the Sun (1321), differs in no respect from that sent by Deianira to Hercules in the *Trachiniae* of Sophocles; and Hercules, we know, personified the Sun-god¹. The aegis of Athene, the goddess of the Dawn, and the web of Penelope, are all representatives of the sun-lit mists which appear to us as fringed clouds². Medea herself typifies, in her human aspect, the sorceress or wise woman; but the notion of supernatural birth was commonly associated with witchcraft, as in the Calypso and the Circe of the *Odyssey*³. In all ages and all religions the wierd or the sacred influence of woman over man's destiny has found a prominent place.

In her semi-divine character, in which Medea appears as the companion and adviser of the Argonauts in the fourth Pythian ode of Pindar, she seems to represent an eastern cult of Hera, or perhaps (if that be really different) of the Moon, just as Helen was an impersonation of Aphrodite. The word probably contains the root of *μήδεσθαι*, and implies the care bestowed on the objects of regard⁴. As the wife of Jason, she is the heroine of one of the most romantic stories of antiquity. Her attachment to Jason⁵,

¹ His being burnt alive on a pyre on Mount Oeta (*Trach.* 1191 seqq.) is obviously the sun setting behind a hill.

² That the idea is a natural one is further shown by the expression in Psalm civ. 2, ἀναβαλλόμενος φάος ὡς ἱμάτιον.

³ Diodor. Sic. iv. 45, says that Circe and Medea were both daughters of Aeetes, by Hecate the daughter of Perses. Strabo (i. 40) contends that Homer represented Circe as a sorceress who was the own-sister of the cruel Aeetes (*Od.* x. 137), from this well-known story of Medea.

⁴ Her habit, according to the legend in Diod. Sic. iv. 46, was to save the lives of strangers, who might fall into his hands, from the ferocity of her father Aeetes;—διατελεῖν τοὺς καταπλέοντας τῶν ξένων ἐξαιρουμένην ἐκ τῶν κινδύνων. Some accounts associated Media with the name of Medea, or her son by Aegeus, Medus (Diodor. iv. 56; Strabo, xi. 10, c. 526, and *ib.* 14, c. 531; Pausan. ii. 3, 8). Schol. on *Med.* 10, ὅτι δὲ καὶ ἀθάνατος ἦν ἡ Μῆδεια, Μουσαῖος ἐν τῇ περὶ Ἰσθμίων ιστορεῖ.

⁵ Pindar, *Pyth.* iv. 79, represents him as a strikingly handsome man, δνὴρ ἑκπαγλος.

her flight with him to Corinth, her love turning into a hate not less passionate, and her terrible vengeance on her faithless husband and his intended bride, the daughter of Creon king of Corinth, are splendidly depicted. As in the *Hippolytus*, the poet shows himself well acquainted with the workings of a woman's mind. The ancient critics, according to the Greek argument, blamed Euripides for making Medea shed tears and seem to relent when about to slay her children (900—5); but we may be content to think that the poet understood a mother's feelings better than his critics did. K. O. Müller observes (*Hist. Gr. Lit.* p. 368), "The scene, which paints the struggle in Medea's breast between her plans of revenge and her love for her children, will always be one of the most touching and impressive ever represented on the stage."

The poet represents the children of Medea as two sons (1395); and so we have it in the well-known fresco painting found at Pompeii¹, where the two boys are playing at knuckle-bones (ἀσπράγαλοι) in the presence of the παιδαγωγός, while Medea with scowling brow is drawing the sword to slay them. Diodorus (iv. 54) enumerates three sons, Thesalus, Alcimenes, Tisandrus, of whom one escaped with his life. Pausanias (ii. 3, 6) gives two, Mermerus and Pheres, but quotes Hellanicus for the statement that Medea's son by Aegens, or as others said, by Jason, was Polyxenus (ib. § 8). These varieties are unimportant except as showing the wide scope and popularity of the legend.

The poet has made use of an incident, in itself simple, viz. Jason's apology for entering, as a matter of policy rather than of affection, into an alliance with the royal family of Corinth, for exhibiting his skill in sophistical argument. The speeches of Jason and Medea on this topic are as characteristic as those of Pheres and Admetus in the *Alcestis*, of Hecuba and Helen in the *Troades*, Electra and her mother in the play of that name, or of Phaedra and the Nurse in the *Hippolytus*. The impassioned earnestness of Medea completely demolishes the time-serving

¹ Published in *Raccolta di più belli Dipinti, &c.* Naples, 854, Plate 6.

arguments of Jason. We are made to feel that his punishment, if a terrible one, is not undeserved. In her, as in the *Clytemnestra* of Aeschylus, we read the story of Woman's Revenge.

There are reasons for thinking,—especially from the many instances of repeated verses in the *Medea*,—that more than one edition of it was current in very early times. Ennius either translated or paraphrased the play. There was a *Medea* composed before B.C. 420 by a second-rate poet called Melanthius, as we know from the direct testimony of Aristophanes¹. The scene is laid at Corinth, and the Chorus is composed of Corinthian ladies (214).

¹ *Pax*, 1012.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΤΡΟΦΟΣ.

ΠΑΙΔΑΓΩΓΟΣ.

ΜΗΔΕΙΑ.

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΠΟΛΙΤΙΔΩΝ.

ΚΡΕΩΝ.

ΙΑΣΩΝ.

ΑΙΓΕΤΣ.

ΑΓΓΕΛΟΣ.

ΠΑΙΔΕΣ ΜΗΔΕΙΑΣ.

ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ.

ΤΡΟΦΟΣ.

Εἴθ' ὦφελ' Ἀργούς μὴ διαπτάσθαι σκάφος
Κόλχων ἐς αἶαν κυανέας Συμπληγάδας,
μῆδ' ἐν νάπαισι Πηλίου πεσεῖν ποτὲ
τμηθεῖσα πεύκη, μῆδ' ἐρετμῶσαι χέρας
ἀνδρῶν ἀριστέων, οἳ τὸ πάγχρυσον δέρος
Πελίᾳ μετῆλθον, οὐ γὰρ ἂν δέσποιν' ἐμὴ
Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας,
ἔρωτι θυμὸν ἐκπλαγείσ' Ἰάσονος,
οὐδ' ἂν κτανεῖν πείσασα Πελιάδας κόρας
πατέρα κατώκει τήνδε γῆν Κορινθίαν
ξὺν ἀνδρὶ καὶ τέκνοισιν, ἀνδάνουσα μὲν
φυγῇ πολιτῶν ὧν ἀφίκετο χθόνα,
αὐτῇ τε πάντα συμφέρουσ' Ἰάσωνι,
ἥπερ μεγίστη γίγνεται σωτηρία,
ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.
νῦν δ' ἐχθρὰ πάντα, καὶ νοσεῖ τὰ φίλτατα.
προδοὺς γὰρ αὐτοῦ τέκνα δεσπότην τ' ἐμὴν
γάμοις Ἰάσων βασιλικοῖς εὐνάζεται,
γῆμας Κρέοντος παῖδ', ὃς αἰσυμνᾷ χθονός.
Μήδεια δ' ἡ δύστηνος ἠτιμασμένη
βοᾷ μὲν ὄρκους, ἀνακαλεῖ δὲ δεξιᾶς
πίστιν μεγίστην, καὶ θεοὺς μαρτύρεται
οἷας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ.
κεῖται δ' ἄσιτος, σῶμ' ὑφείσ' ἀλγηδόσι,
τὸν πάντα συντήκουσα δακρύοις χρόνον,
ἐπεὶ πρὸς ἀνδρὸς ἦσθετ' ἠδικομένη,
οὗτ' ὅμμ' ἐπαίρουσ' οὗτ' ἀπαλλάσσουσα γῆς
πρόσωπον· ὥς δὲ πέτρος ἢ θαλάσσιος
κλύδων ἀκούει νουθετουμένη φίλων,

ἦν μή ποτε στρέψασα πάλλευκον δέρην 30
 αὐτὴ πρὸς αὐτὴν πατέρ' ἀποιμύζῃ φίλον
 καὶ γαῖαν οἴκους θ', οὓς προδοῦς' ἀφίκετο
 μετ' ἀνδρὸς ὃς σφε νῦν ἀτιμάσας ἔχει.
 ἔγνωκε δ' ἡ τάλαινα συμφορᾶς ὑπο
 οἶον πατρώας μὴ ἀπολείπεσθαι χθονός. 35
 στυγεῖ δὲ παῖδας οὐδ' ὀρώσ' εὐφραίνεται.
 δέδοικα δ' αὐτὴν μή τι βουλεύσῃ νέον·
 βαρεῖα γὰρ φρὴν, οὐδ' ἀνέξεται κακῶς
 πάσχουσ'· ἐγὼ δα τήνδε, δειμαίνω τέ νιν
 μὴ θηκτὸν ὥσῃ φάσγανον δι' ἥπατος, 40
 σιγῇ δόμους εἰσβᾶς, ἔν' ἔστρωται λέχος,
 ἡ καὶ τύραννον τόν τε γήμαντα κτάνη,
 καῖπειτα μείζω ξυμφορὰν λάβῃ τινά·
 δεινὴ γάρ· οὗτοι ῥαδίως γε συμβαλὼν
 ἔχθραν τις αὐτῇ καλλίνικον ᾄσεται. 45
 ἀλλ' οἶδε παῖδες ἐκ τρόχων πεπαυμένοι
 στείχουσι, μητρὸς οὐδὲν ἐννοούμενοι
 κακῶν, νέα γὰρ φροντὶς οὐκ ἀλγεῖν φιλεῖ.

ΠΑΙΔΑΓΩΓΟΣ.

- παλαιὸν οἴκων κτῆμα δεσποίνης ἐμῆς,
 τί πρὸς πύλαισι τήνδ' ἄγουσ' ἐρημίαν 50
 ἔστηκας, αὐτὴ θρεομένη σαυτῇ κακά;
 πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει;
 ΤΡ. τέκνων ὁπαδὲ πρέσβυ τῶν Ἰάσονος,
 χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν
 κακῶς πίτνοντα καὶ φρενῶν ἀνθάπτεται. 55
 ἐγὼ γὰρ ἐς τοῦτ' ἐκβέβηκ' ἀλγηδόνοσ
 ὥσθ' ἱμερός μ' ὑπῆλθε γῇ τε κούρανῳ
 λέξαι μολούσῃ δεῦρο δεσποίνης τύχας.
 ΠΑ. οὐπω γὰρ ἡ τάλαινα παύεται γόων;
 ΤΡ. ζηλῶ σ'· ἐν ἀρχῇ πῆμα κούδέπω μεσοῖ. 60
 ΠΑ. ὦ μῶρος, εἰ χρὴ δεσπότης εἰπεῖν τόδε·
 ὥς οὐδὲν οἶδε τῶν νεωτέρων κακῶν.
 ΤΡ. τί δ' ἔστιν, ὦ γεραιέ; μὴ φθόνει φράσαι.

- ΠΑ. οἷδέν· μετέγνων καὶ τὰ πρόσθ' εἰρημένα.
- ΤΡ. μη, πρὸς γενείου, κρύπτε σύνδουλον σέθεν· 65
σιγὴν γάρ, εἰ χρὴ, τῶνδε θήσομαι πέρι.
- ΠΑ. ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν,
πεσσούς προσελθὼν, ἔνθα δὴ παλαίτατοι
θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ,
ὥς τούσδε παῖδας γῆς ἑλᾶν Κορινθίας 70
ξὺν μητρὶ μέλλοι τῆσδε κοίρανος χθονὸς
Κρέων. ὁ μέντοι μῦθος εἰ σαφὴς ὁδε
οὐκ οἶδα· βουλοίμην δ' ἂν οὐκ εἶναι τάδε.
- ΤΡ. καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει; 75
- ΠΑ. παλαιὰ καινῶν λείπεται κηδευμάτων,
κοῦκ ἔστ' ἐκείνος τοῖσδε δώμασιν φίλος.
- ΤΡ. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν
νέον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι.
- ΠΑ. ἀτὰρ σύ γ', οὐ γὰρ καιρὸς εἰδέναι τάδε 90
δέσποιναν, ἡσύχαζε καὶ σίγα λόγον.
- ΤΡ. ὦ τέκν', ἀκούεθ' οἷος εἰς ὑμᾶς πατήρ;
ὅλοιτο μὲν μή· δεσπότης γάρ ἐστ' ἐμός·
ἀτὰρ κακός γ' ὢν ἐς φίλους ἀλίσκεται.
- ΠΑ. τίς δ' οὐχὶ θνητῶν; ἄρτι γιγνώσκεις τόδε, 85
ὥς πᾶς τις αὐτὸν τοῖ πέλας μᾶλλον φιλεῖ,
οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν;
εἰ τούσδε γ' εὐνῆς οὔνεκ' οὐ στέργει πατήρ.
- ΤΡ. ἴτ', εὖ γὰρ ἔσται, δωμάτων ἔσω, τέκνα.
σὺ δ' ὥς μάλιστα τούσδ' ἐρημώσας ἔχε, 90
καὶ μὴ πέλαζε μητρὶ δυσθυμουμένην.
ἤδη γὰρ εἶδον ὄμμα νιν ταυρουμένην
τοῖσδ', ὥς τι δρασείουσιν· οὐδὲ παύσεται
χόλου, σάφ' οἶδα, πρὶν κατασκῆψαί τινα.
ἐχθρούς γε μέντοι, μὴ φίλους, δράσειέ τι. 95

ΜΗΔΕΙΑ.

ἰὼ,

δύστανος ἐγὼ μελέα τε πόνων,

ἰὼ μοί μοι, πῶς ἂν ὀλοίμαν.

ΤΡ. τόδ' ἐκείνο, φίλοι παῖδες· μήτηρ
κινεῖ κραδίαν, κινεῖ δὲ χόλον.
σπεύσατε θᾶσσον δώματος εἴσω, 100
καὶ μὴ πελάσῃτ' ὄμματος ἐγγύς,
μηδὲ προσελθῇτ', ἀλλὰ φυλάσσεσθ'
ἄγριον ἦθος στυγεράν τε φύσιν
φρενὸς αὐθάδους.

ἴτε νυν χωρεῖθ' ὥς τάχος εἴσω. 105

δῆλον δ' ἀρχῆς ἐξαιρόμενον
νέφος οἰμωγῆς ὥς τάχ' ἀνάψει
μείζονι θυμῷ· τί ποτ' ἐργάζεται
μεγαλόσπλαγχνος δυσκατάπαυστος
ψυχὴ δηχθεῖσα κακοῖσιν; 110

ΜΗ. αἰαῖ,

ἔπαθον τλάμων ἔπαθον μεγάλων
ἄξι' ὀδυρμῶν· ὦ κατάρατοι
παῖδες ὀλοισθε στυγεράς ματρὸς
ξὺν πατρὶ, καὶ πᾶς δόμος ἔρροι.

ΤΡ. ἰὼ μοί μοι. ἰὼ τλήμων. 115

τί δέ σοι παῖδες πατρὸς ἀμπλακίας
μετέχουσι; τί τούσδ' ἔχθεις; οἴμοι,
τέκνα, μὴ τι πάθῃθ' ὥς ὑπεραλγῶ.
δεινὰ τυράννων λήματα, καί πως
ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες, 120
χαλεπῶς ὀργὰς μεταβάλλουσιν.

τὸ γὰρ εἰθίσθαι ζῆν ἐπ' ἴσοισιν
κρεῖσσον. ἔμοιγ' οὖν, εἰ μὴ μέγας,
ὀχυρῶς γ' εἴη καταγερᾶσκειν.

τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν 125
τοῦνομα νικᾶ, χρῆσθαί τε μακρῶ
λῶστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ'
οὐδένα καιρὸν δύναται θνητοῖς·
μείζους δ' ἅτας ὅταν ὀργισθῇ
δαίμων οἴκοις ἀπέδωκεν. 130

ΧΟΡΟΣ.

ἔκλυον φωνὰν, ἔκλυον δὲ βοὰν
τᾶς δυστάνου

Κολχίδος, οὐδέ πω ἥπιος· ἀλλὰ, γεραῖα,
λέξον· ἐπ' ἀμφιπύλου γὰρ ἔσω μελάβθρου γόον
ἔκλυον· 135

οὐδὲ συνήδομαι, ὦ γύναι, ἄλγεσι δώματος,
ἐπεὶ μοι φίλον κέκρανται.

ΓΡ. οὐκ εἰσὶ δόμοι· φροῦδα τὰδ' ἤδη.
τὸν μὲν γὰρ ἔχει λέκτρα τυράννων, 140
ἣ δ' ἐν θαλάμοις τήκει βίοτον
δέσποινα, φίλων οὐδενὸς οὐδὲν
παραθαλπομένη φρένα μύθοις.

ΜΗ. αἰαῖ,
διὰ μου κεφαλᾶς φλοῖξ οὐρανία
βαίη· τί δέ μοι ζῆν ἔτι κέρδος; 145
φεῦ φεῦ· θανάτῳ καταλυσάιμαν
βιοτὰν στυγεράν προλιποῦσα.

ΧΟ. αἶες, ὦ Ζεῦ καὶ γὰ καὶ φῶς, στρ.
ἱαχὰν οἶαν ἅ δύστανος
μέλπει νύμφα;
τίς σοί ποτε τᾶς ἀπλήστου 150
κοίτας ἔρος, ὦ ματαία,
σπεύσει θανάτου τελευτάν;
μηδὲν τόδε λίσσου.
εἰ δὲ σὸς πόσις
καινὰ λέχη σεβίζει, 155
κείνῳ τόδε μὴ χαράσσου·
Ζεὺς σοι τάδε συνδικτίσει.
μὴ λίαν

τάκου δυρομένα σὸν εὐνέταν.

ΜΗ. ὦ μεγάλα Θέμι καὶ πότνι' Ἄρτεμι, 160
λεύσσεθ' ἅ πάσχω, μεγάλοις ὄρκοις
ἐνδησαμένα τὸν κατάρατον
πόσιν; ὃν ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμ'

αὐτοῖς μελάθροις διακναιομένους,
οἳ γ' ἐμὲ πρόσθεν τολμῶσ' ἀδικεῖν.
ὦ πάτερ, ὦ πόλις, ὧν ἀπενάσθη
αἰσχρῶς, τὸν ἐμὸν κτείνασα κάσιν.

165

ΤΡ. κλύεθ' οἷα λέγει κάπιβοᾷται
Θέμιν εὐκταίαν Ζῆνά θ', ὅς ὄρκων
θνητοῖς ταμίας νενόμισται;
οὐκ ἔστιν ὅπως ἐν τινι μικρῷ
δέσποινα χόλον καταπαύσει.

170

ΧΟ. πῶς ἂν ἐς ὄψιν τὰν ἀμετέραν
ἔλθοι, μύθων τ' αὐδαθέντων
δέξαιτ' ὀμφάν,

175

εἴ πως βαρύθυμον ὄργαν
καὶ λῆμα φρενῶν μεθείη.
μήτοι τό γ' ἐμὸν πρόθυμον
φίλοισιν ἀπέστω.

ἀλλὰ βᾶσά νιν

180

δεῦρο πόρευσον οἴκων
ἔξω, φίλα καὶ τὰδ' αὖδα·
σπεῦσον δέ τι πρὶν κακῶσαι
τοὺς ἔσω·

πένθος γὰρ μεγάλως τόδ' ὀρμᾶται.

ΤΡ. δράσω τὰδ'· ἀτὰρ φόβος εἰ πείσω
δέσποιναν ἐμήν·

185

μόχθου δὲ χάριν τήνδ' ἐπιδώσω.

καίτοι τοκάδος δέργμα λεαίνης
ἀποταυροῦται δμωσὶν, ὅταν τις
μῦθον προφέρων πέλας ὀρμηθῇ.

σκαιοὺς δὲ λέγων κούδέν τι σοφοὺς
τοὺς πρόσθε βροτοὺς οὐκ ἂν ἀμάρτοις,

190

οἵτινες ὕμνους ἐπὶ μὲν θαλίαις
ἐπὶ τ' εἰλαπίναις καὶ παρὰ δείπνοις
ἤϋροντο, βίου τερπνὰς ἀκοὰς,

στιγίους δὲ βροτῶν οὐδεὶς λύπας

195

ἤϋρετο μούσῃ καὶ πολυχόρδοις
φῦδαῖς παύειν, ἐξ ὧν θάνατοι

δειναί τε τύχαι σφάλλουσι δόμους.
 καίτοι τάδε μὲν κέρδος ἀκείσθαι
 μολπαῖσι βροτούς· ἵνα δ' εὐδαιπνοὶ
 δαῖτες, τί μάτην τείνουσι βοάν·
 τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ
 δαιτὸς πλήρωμα βροτοῖσιν.

200

ΧΟ. ἰαχὰν αἶον πολύστονον γόων,
 λιγυρὰ δ' ἄχρα μογερὰ βοᾷ
 τὸν ἐν λέχει προδόταν κακόνυμφον·
 θεοκλυτεῖ δ' ἄδικα παθοῦσα
 τὰν Ζηνὸς ὀρκίαν Θέμιν, ἃ νιν ἔβασεν
 Ἑλλάδ' ἐς ἀντίπορον
 δι' ἄλα νύχιον ἐφ' ἁλμυρὰν
 πόντου κλῆδ' ἀπέραντον.

205

210

ΜΗ. Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων,
 μή μοί τι μέμψησθ'· οἶδα γὰρ πολλοὺς βροτῶν
 σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἄπο,
 τοὺς δ' ἐν θυραίοις· οἱ δ' ἀφ' ἡσυχου ποδὸς
 δύσκληϊαν ἐκτήσαντο καὶ ῥαθυμίαν.
 δίκη γὰρ οὐκ ἔνεστ' ἐν ὀφθαλμοῖς βροτῶν,
 ὅστις πρὶν ἀνδρὸς σπλάγχχον ἐκμαθεῖν σαφῶς
 στυγεῖ δεδορκῶς, οὐδὲν ἡδικημένος·
 χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει·
 οὐδ' ἀστὸν ἦνεσ' ὅστις αὐθάδης γεγῶς
 πικρὸς πολίταις ἐστὶν ἀμαθίας ὑπο.
 ἐμοὶ δ' ἄελπτον πρᾶγμα προσπεσὸν τόδε
 ψυχὴν διέφθαρκ'· οἴχομαι δὲ καὶ βίου
 χάριν μεθεῖσα κατθανεῖν χρήζω, φίλαι.
 ἐν ᾧ γὰρ ἦν μοι πάντα, γιγνώσκεις καλῶς,
 κάκιστος ἀνδρῶν ἐκβέβηχ' οὐμὸς πόσις.
 πάντων δ' ὅσ' ἔστ' ἐμψυχα καὶ γνώμην ἔχει
 γυναῖκές ἐσμεν ἀθλιώτατον φυτόν·
 ἅς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ
 πόσιν πρίασθαι δεσπότην τε σώματος
 λαβεῖν· κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν·
 καὶ τῷδ' ἀγὼν μέγιστος, ἢ κακὸν λαβεῖν

215

220

225

230

235

ἢ χρηστόν. οὐ γὰρ εὐκλεεῖς ἀπαλλαγαὶ
 γυναιξίν, οὐδ' οἶόν τ' ἀνήνασθαι πόσιν.
 ἐς καινὰ δ' ἦθη καὶ νόμους ἀφιγμένην
 δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἰκοθεν,
 ὅτῳ μάλιστα χρήσεται ξυνευέτη. 240
 καὶ μὲν τάδ' ἡμῖν ἐκπονουμέναισιν εὖ
 πόσις ξυνοικῇ μὴ βία φέρων ζυγόν,
 ζηλωτὸς αἰών· εἰ δὲ μὴ, θανεῖν χρεών.
 ἀνὴρ δ' ὅταν τοῖς ἔνδον ἄχθηται ξυνών,
 ἔξω μολὼν ἔπαυσε καρδίαν ἄσσης, 245
 ἢ πρὸς φίλον τιν' ἢ πρὸς ἡλικας τραπεῖς·
 ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν.
 λέγουσι δ' ἡμᾶς ὡς ἀκίνδυνον βίον
 ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορὶ,
 κακῶς φρονοῦντες· ὡς τρεῖς ἂν παρ' ἀσπίδα 250
 στήναι θέλοιμ' ἂν μᾶλλον ἢ τεκεῖν ἄπαξ.
 ἀλλ' οὐ γὰρ αὐτὸς πρὸς σὲ καμ' ἦκει λόγος·
 σοὶ μὲν πόλις θ' ἡδ' ἐστὶ καὶ πατὴρ δόμοι
 βίου τ' ὄνησις καὶ φίλων κοινωνία,
 ἐγὼ δ' ἔρημος, ἄπολις οὐθ' ὑβρίζομαι 255
 πρὸς ἀνδρὸς, ἐκ γῆς βαρβάρου λελησμένη,
 οὐ μητέρ', οὐκ ἀδελφόν, οὐχὶ ὕγγενή
 μεθορμίσασθαι τῆσδ' ἔχουσα συμφορᾶς.
 τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι,
 ἣν μοι πύρος τις μηχανή τ' ἐξευρεθῇ 260
 πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν
 τὸν δόντα τ' αὐτῷ θυγατέρ' ἢ τ' ἐγγήματο,
 σιγαῖν. γυνὴ γὰρ τᾶλλα μὲν φόβου πλέα,
 κακὴ δ' ἐς ἀλκὴν καὶ σίδῃρον εἰσορᾶν·
 ὅταν δ' ἐς εὐνὴν ἡδικομένη κυρῇ, 265
 οὐκ ἔστιν ἄλλη φρὴν μαιφονωτέρα.

ΧΟ. δράσω τάδ'· ἐνδίκως γὰρ ἐκτίσει πόσιν,
 Μήδεια. πενθεῖν δ' οὐ σε θαυμάζω τύχας.
 ὁρῶ δὲ καὶ Κρέοντα, τῆσδ' ἀνακτα γῆς,
 στείχοντα, καινῶν ἄγγελον βουλευμάτων. 270

ΚΡΕΩΝ.

σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην,
 Μήδειαν, εἶπον τῇσδε γῆς ἔξω περᾶν
 φυγάδα, λαβοῦσαν δισσὰ σὺν σαυτῇ τέκνα,
 καὶ μή τι μέλλειν· ὥς ἐγὼ βραβεὺς λόγου
 τοῦδ' εἰμὶ, κούκ ἄπειμι πρὸς δόμους πάλιν, 275
 πρὶν ἂν σε γαίας τερμόνων ἔξωβάλω.

ΜΗ. αἰαῖ· πανώλης ἡ τάλαιν' ἀπόλλυμαι.
 ἐχθροὶ γὰρ ἐξιάσι πάντα δὴ κάλων,
 κούκ ἔστιν ἄτης εὐπρόσοιστος ἑκβασίς.
 ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως, 280
 τίνος μ' ἑκατι γῆς ἀποστέλλεις, Κρέον;

ΚΡ. δέδοικά σ', οὐδὲν δεῖ παραμπίσχειν λόγους,
 μή μοί τι δράσης παῖδ' ἀνήκεστον κακόν.
 ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος·
 σοφὴ πέφυκας καὶ κακῶν πολλῶν ἴδρις, 285
 λυπεῖ δὲ λέκτρων ἀνδρὸς ἐστερημένη.
 κλύω δ' ἀπειλεῖν σ', ὥς ἀπαγγέλλουσί μοι,
 τὸν δόντα καὶ γήμαντα καὶ γαμουμένην
 δράσειν τι ταῦτ' οὖν πρὶν παθεῖν φυλάξομαι.
 κρεῖσσον δέ μοι νῦν πρὸς σ' ἀπεχθέσθαι, γύναι, 290
 ἢ μαλθακισθένθ' ὕστερον μέγα στένειν.

ΜΗ. φεῦ φεῦ·
 οὐ νῦν με πρῶτον, ἀλλὰ πολλάκις, Κρέον,
 ἔβλαψε δόξα μεγάλα τ' εἴργασται κακά.
 χρή δ' οὐποθ' ὅστις ἀρτίφρων πέφυκ' ἀνὴρ 295
 παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς·
 χωρὶς γὰρ ἄλλης ἧς ἔχουσιν ἀργίας
 φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῇ.
 σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφὰ
 δόξεις ἀχρεῖος κού σοφὸς πεφυκέναι· 300
 τῶν δ' αὖ δοκούντων εἰδέναι τι ποικίλον
 κρεῖσσων νομισθεῖς λυπρὸς ἐν πόλει φανεῖ.
 ἐγὼ δὲ καὶ τῇ τῇσδε κοινωνῶ τύχης.
 σοφὴ γὰρ οὔσα τοῖς μὲν εἰμ' ἐπίφθονος,

- [τοῖς δ' ἡσυχαία, τοῖς δὲ θατέρου τρόπου,]
 τοῖς δ' αὖ προσάντης· εἰμὶ δ' οὐκ ἄγαν σοφῇ. 305
 σὺ δ' οὖν φοβεῖ με μή τι πλημμελὲς πάθης.
 οὐχ ὧδ' ἔχει μοι, μὴ τρέσῃς ἡμᾶς, Κρέον,
 ὥστ' ἐς τυράννους ἄνδρας ἐξαμαρτάνειν.
 σὺ γὰρ τί μ' ἠδίκηκας; ἐξέδου κόρην
 ὅτῳ σε θυμὸς ἦγεν. ἀλλ' ἐμὸν πόσιν 310
 μισῶ· σὺ δ', οἶμαι, σωφρονῶν ἔδρας τάδε.
 καὶ νῦν τὸ μὲν σὸν οὐ φθονῶ καλῶς ἔχειν.
 νυμφεύετ', εὖ πράσσοιτε· τήνδε δὲ χθόνα,
 ἑᾶτέ μ' οἰκεῖν· καὶ γὰρ ἠδικοημένοι
 σιγησόμεσθα κρεισσόνων νικώμενοι. 315
- ΚΡ. λέγεις ἀκούσαι μαλθάκ', ἀλλ' ἔσω φρενῶν
 ὀρρωδία μοι μή τι βουλεύῃς κακὸν,
 τοσῶδε δ' ἦσσον ἢ πάρος πέποιθά σοι·
 γυνὴ γὰρ ὀξύθυμος, ὡς δ' αὖτως ἀνὴρ,
 ῥάων φυλάσσειν ἢ σιωπηλὸς σοφός. 320
 ἀλλ' ἐξίθ' ὡς τάχιστα, μὴ λόγους λέγε·
 ὡς ταῦτ' ἄραρε, κοῦκ ἔχεις τέχνην ὅπως
 μενεῖς παρ' ἡμῖν, οὔσα δυσμενὴς ἐμοί.
- ΜΗ. μὴ, πρὸς σε γονάτων τῆς τε νεογάμου κόρης.
 ΚΡ. λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτέ. 325
- ΜΗ. ἀλλ' ἐξελᾶς με, κοῦδὲν αἰδέσει λιτάς;
 ΚΡ. φιλῶ γὰρ οὐ σὲ μᾶλλον ἢ δόμους ἐμούς.
 ΜΗ. ὦ πατρίς, ὡς σου κάρτα νῦν μνεΐαν ἔχω.
 ΚΡ. πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις.
 ΜΗ. φεῦ φεῦ· βροτοῖς ἔρωτες ὡς κακὸν μέγα. 330
 ΚΡ. ὅπως ἂν, οἶμαι, καὶ παραστῶσιν τύχαι.
 ΜΗ. Ζεῦ, μὴ λάθοι σε τῶνδ' ὅς αἷτιος κακῶν.
 ΚΡ. ἔρπ', ὦ ματαία, καὶ μ' ἀπάλλαξον πόνων.
 ΜΗ. πονοῦμεν ἡμεῖς κοῦ πόνων κεχρήμεθα.
 ΚΡ. τάχ' ἐξ ὀπαδῶν χειρὸς ὠσθήσει βία. 335
 ΜΗ. μὴ δῆτα τοῦτό γ', ἀλλά σ' αἰτοῦμαι, Κρέον.
 ΚΡ. ὄχλον παρέξεις, ὡς ἔοικας, ὦ γύναι.
 ΜΗ. φευξοῦμεθ'· οὐ τοῦθ' ἰκέτευσα σοῦ τυχεῖν.
 ΚΡ. τί δ' οὖν βιάζει κοῦκ ἀπαλλάσσει χθονός;

ΜΗ. μίαν με μείναι τήνδ' ἕασον ἡμέραν
καὶ συμπερᾶναι φροντίδ' ἧ φευξόμεθα,
παισὶν τ' ἀφορμὴν τοῖς ἐμοῖς, ἐπεὶ πατὴρ
οὐδὲν προτιμᾷ μηχανήσασθαι τέκνοις.
οἴκτειρε δ' αὐτούς· καὶ σύ τοι παίδων πατὴρ
πέφυκας· εἰκὸς δ' ἐστὶν εὐνοϊάν σ' ἔχειν. 345
τοῦμοῦ γὰρ οὗ μοι φροντὶς, εἰ φευξόμεθα,
κείνους δὲ κλαίω συμφορᾷ κεχρημένους.

ΚΡ. ἦκιστα τοῦμὸν λῆμ' ἔφυ τυραννικόν,
αἰδούμενος δὲ πολλὰ δὴ διέφθορα·
καὶ νῦν ὁρῶ μὲν ἐξαμαρτάνων, γύναι, 350
ὁμως δὲ τεύξει τοῦδε· προὔννέπω δέ σοι,
εἴ σ' ἡ ἴπιουσα λαμπὰς ὄψεται θεοῦ
καὶ παῖδας ἐντὸς τῆσδε τερμόνων χθοιὸς,
θανεῖ· λέλεκται μῦθος ἀψευδῆς ὁδε.
νῦν δ', εἰ μένειν δεῖ, μίμν' ἐφ' ἡμέραν μίαν· 355
οὐ γάρ τι δράσεις δεινὸν ὧν φόβος μ' ἔχει.

ΧΟ. δύστανε γύναι,
φεῦ φεῦ, μελέα τῶν σῶν ἀχέων.
ποῖ ποτε τρέψει; τίνα προξενίαν,
ἧ δόμον, ἧ χθόνα σωτῆρα κακῶν 360
ἐξευρήσεις;
ὥς εἰς ἄπορόν σε κλύδωνα θεὸς,
Μῆδεια, κακῶν ἐπόρευσε.

ΜΗ. κακῶς πέπρακται πανταχῇ· τίς ἀντερεῖ;
ἀλλ' οὔτι ταύτῃ ταῦτα, μὴ δοκεῖτέ πω. 365
ἔτ' εἰς ἀγῶνες τοῖς νεωστὶ νυμφίοις,
καὶ τοῖσι κηδεύσασιν οὐ σμικροὶ πόνοι.
δοκεῖς γὰρ ἂν με τόνδε θωπεῦσαί ποτε,
εἰ μὴ τι κερδαίνουσιν ἡ τεχνωμένην;
οὐδ' ἂν προσεῖπον οὐδ' ἂν ἠψάμην χεροῖν. 370
ὁ δ' ἐς τοσοῦτον μωρίας ἀφίκετο
ὥστ', ἐξὸν αὐτῷ τᾶμ' ἐλεῖν βουλευμάτα
γῆς ἐκβαλόντι, τήνδ' ἀφῆκεν ἡμέραν
μείναί μ', ἐν ἧ τρεῖς τῶν ἐμῶν ἐχθρῶν νεκρούς
θήσω, πατέρα τε καὶ κόρην πόσιν τ' ἐμόν. 375

πολλὰς δ' ἔχουσα θανασίμους αὐτοῖς ὁδοὺς
οὐκ οἶδ' ὅποια πρῶτον ἐγχειρῶ, φίλαι,
πότερον ὑφαίψω δῶμα νυμφικὸν πυρὶ,
ἢ θηκτὸν ὥσω φάσγανον δι' ἥπατος,
σιγῇ δόμους εἰσβᾶσ' ἵν' ἔστρωται λέχος. 380
ἀλλ' ἐν τί μοι πρόσαντες· εἰ ληφθήσομαι
δόμους ὑπερβαίνουσα καὶ τεχνωμένη,
θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.
κράτιστα τὴν εὐθείαν, ἣ πεφύκαμεν
σοφαὶ μάλιστα, φαρμάκοις αὐτοὺς ἐλεῖν. 385
εἶεν·

καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις;
τίς γῆν ἄσυλον καὶ δόμους ἐχεγγύους
ξένος παρασχὼν ῥύσεται τοῦμὸν δέμας;
οὐκ ἔστι· μείνας' οὖν ἔτι σμικρὸν χρόνον,
ἣν μὲν τις ἡμῖν πύργος ἀσφαλῆς φανῇ,
δόλῳ μέτειμι τόνδε καὶ σιγῇ φόνον, 390
ἣν δ' ἐξελαύνῃ ξυμφορὰ μ' ἀμήχανος,
αὐτὴ ξίφος λαβοῦσα, κεῖ μέλλω θανεῖν,
κτενῶ σφε, τόλμης δ' εἶμι πρὸς τὸ καρτερόν.
οὐ γὰρ μὰ τὴν δέσποιναν, ἣν ἐγὼ σέβω
μάλιστα πάντων καὶ ξυνεργὸν εἰλόμην, 395
Ἑκάτην, μυχοῖς ναίουσαν ἐστίας ἐμῆς,
χαίρων τις αὐτῶν τοῦμὸν ἀλγυνεῖ κέαρ.
πικροὺς δ' ἐγὼ σφιν καὶ λυγροὺς θήσω γάμους,
πικρὸν δὲ κῆδος καὶ φυγὰς ἐμὰς χθονός.
ἀλλ' εἴα· φείδου μηδὲν ὧν ἐπίστασαι, 400
Μήδεια, βουλεύουσα καὶ τεχνωμένη·
ἔρπ' ἐς τὸ δεινόν· νῦν ἀγὼν εὐψυχίας.
ὄρᾳς ἂ πάσχεις; οὐ γέλῳτα δεῖ σ' ὀφλεῖν
τοῖς Σισυφείοις τοῖς τ' Ἰάσονος γάμοις,
γεγῶσαν ἐσθλοῦ πατρὸς Ἡλίου τ' ἄπο. 405
ἐπίστασαι δέ· πρὸς δὲ καὶ πεφύκαμεν
γυναῖκες, ἐς μὲν ἔσθλ' ἀμηχανώταται,
κακῶν δὲ πάντων τέκτονες σοφώταται.

ΧΟ. ἄνω ποταμῶν ἱερῶν χωροῦσι παγαὶ, στρ. α'.

καὶ δίκᾳ καὶ πάντα πάλιν στρέφεται. 410

ἀνδράσι μὲν δόλιαι βουλαί, θεῶν δ'

οὐκέτι πίστις ἄραρε.

τὰν δ' ἐμὴν εὐκλειαν ἔχειν βιοτὰν στρέψουσι
φᾶμαι. 415

ἔρχεται τιμὰ γυναικείῳ γένει·

οὐκέτι δυσκέλαδος φάμα γυναιῆκας ἔξει.

μοῦσαι δὲ παλαιγενέων λήξουσ' αἰοιδᾶν ἀντ. α'.

τὰν ἐμὴν ὑμνεῦσαι ἀπιστοσύναν.

οὐ γὰρ ἐν ἀμετέρᾳ γνώμῃ λύρας

ᾤπασε θέσπιν αἰοιδᾶν 424

Φοῖβος, ἀγήτωρ μελέων· ἐπεὶ ἀντάχῃσ' ἂν ὕμνον

ἀρσένων γέννα· μακρὸς δ' αἰὼν ἔχει

πολλὰ μὲν ἀμετέραν ἀνδρῶν τε μοῖραν εἰπεῖν.

σὺ δ' ἐκ μὲν οἴκων πατρῶων ἔπλευσας στρ. β'.

μαινομένα κραδία, διδύμους ὀρίσασα πόντου

πέτρας· ἐπὶ δὲ ξένα

ναίεις χθονὶ, τᾷς ἀνάνδρου

κοίτας ὀλέσασα λέκτρον 425

τάλαινα, φυγαῖς δὲ χώρας

ἄτιμος ἐλαύνει.

βέβακε δ' ὄρκων χάρις, οὐδ' ἔτ' αἰδῶς ἀντ. β'.

Ἑλλάδι τᾷ μεγάλη μένει, αἰθερία δ' ἀνέπτα.

σοὶ δ' οὔτε πατὴρ δόμοι, 430

δύστανε, μεθορμίσασθαι

μόχθων πάρα, σῶν δὲ λέκτρων

ἄλλα βασιλεία κρείσσων

δόμοισιν ἐπέστα.

ΙΑΣΩΝ.

οὐ νῦν κατεῖδον πρῶτον, ἀλλὰ πολλάκις 445

τραχεῖαν ὀργὴν ὥς ἀμήχανον κακόν.

σοὶ γὰρ παρὸν γῆν τήνδε καὶ δόμους ἔχειν,

κούφως φερούσῃ κρείσσόνων βουλευμάτα,

λόγων ματαίων οὔνεκ' ἐκπεσεῖ χθονός.

κάμοι μὲν οὐδὲν πρᾶγμα· μὴ παύσῃ ποτὲ 450

λέγουσ' Ἰάσων ὥς κάκιστός ἐστ' ἀνὴρ·
 ἃ δ' ἐς τυράννους ἐστί σοι λελεγμένα.
 πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῇ.
 καὶ γὰρ μὲν αἰὲ βασιλέων θυμουμένων
 ὀργαῖς ἀφήρουν, καὶ σ' ἐβουλόμην μένειν 455
 σὺ δ' οὐκ ἀνίεις μωρίας, λέγουσ' αἰὲ
 κακῶς τυράννους· τοιγὰρ ἐκπεσεῖ χθονός.
 ὅμως δὲ καὶ τῶνδ' οὐκ ἀπειρηκὼς φίλοις
 ἦκω, τόσον γε προσκοπούμενος, γύναι,
 ὥς μήτ' ἀχρήμων ξὺν τέκνοισιν ἐκπέσης 460
 μήτ' ἐνδεής του. πόλλ' ἐφέλκεται φυγῇ
 κακὰ ξὺν αὐτῇ· καὶ γὰρ εἰ σύ με στυγεῖς,
 οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτέ.

ΜΗ. ὦ παγκάκιστε, τοῦτο γὰρ σ' εἰπεῖν ἔχω 465
 γλώσση, μέγιστον εἰς ἀνανδρίαν κακὸν,
 ἦλθες πρὸς ἡμᾶς, ἦλθες, ἔχθιστος γεγώς
 [θεοῖς τε καὶ μοῖ παντί τ' ἀνθρώπων γένει];
 οὔτοι θράσος τόδ' ἐστὶν οὐδ' εὐτολμία,
 φίλους κακῶς δράσαντ' ἐναντίον βλέπειν, 470
 ἀλλ' ἢ μεγίστη τῶν ἐν ἀνθρώποις νόσων
 πασῶν, ἀναίδει· εὖ δ' ἐποίησας μολών.
 ἐγὼ τε γὰρ λέξασα κουφισθήσομαι
 ψυχὴν κακῶς σε καὶ σὺ λυπήσει κλύων.
 ἐκ τῶν δὲ πρώτων πρῶτον ἄρξομαι λέγειν. 475
 ἔσωσά σ', ὥς ἴσασιν Ἑλλήνων ὅσοι
 ταυτὸν ξυνεισέβησαν Ἀργῶν σκάφος,
 πεμφθέντα ταύρων πυρπνόνων ἐπιστάτην
 ζεύγλαισι, καὶ σπεροῦντα θανάσιμον γύνῃ·
 δράκοντά θ', ὃς πάγχρυσον ἀμφέπων δέρας 480
 σπείραις ἔσωζε πολυπλόκοις αὔπνος ὢν,
 κτείνασ' ἀνέσχον σοὶ φάος σωτήριον.
 αὐτὴ δὲ πατέρα καὶ δόμους προδοῦσ' ἐμοὺς
 τὴν Πηλιῶτιν εἰς Ἴωλκὸν ἰκόμην
 ξὺν σοι, πρόθυμος μᾶλλον ἢ σοφωτέρα, 485
 Πελίαν τ' ἀπέκτειν', ὥσπερ ἁλγιστον θανεῖν,
 παίδων ὑπ' αὐτοῦ, πάντα δ' ἐξείλον φόβον.

καὶ ταῦθ' ὑφ' ἡμῶν, ὦ κάκιστ' ἀνδρῶν, παθὼν
 προὔδωκας ἡμᾶς, καινὰ δ' ἐκθήσω λέχη,
 παίδων γεγώτων· εἰ γὰρ ἦσθ' ἄπαις ἔτι, 490
 συγγνωστὸν ἦν σοι τοῦδ' ἐρασθῆναι λέχους.
 ὄρκων δὲ φρούδη πίστις, οὐδ' ἔχω μαθεῖν
 ἢ θεοὺς νομίζεις τοὺς τότε οὐκ ἄρχειν ἔτι,
 ἢ καινὰ κεῖσθαι θέσμ' ἐν ἀνθρώποις τανῦν,
 ἐπεὶ ξύνουισθ' ἄ γ' εἰς ἔμ' οὐκ εὖορκος ὢν. 495
 φεῦ δεξιὰ χεῖρ, ἧς σὺ πόλλ' ἐλαμβάνου,
 καὶ τῶνδε γονάτων, ὡς μάτην κεχρώσμεθα
 κακοῦ πρὸς ἀνδρὸς, ἐλπιδὼν δ' ἡμάρτομεν.
 ἄγ', ὡς φίλῳ γὰρ ὄντι σοι κοινώσομαι,
 δοκοῦσα μὲν τί πρὸς γε σοῦ πράξειν καλῶς; 500
 ὁμως δ' ἐρωτηθεὶς γὰρ αἰσχίων φανεῖ.
 νῦν ποῖ τράπωμαι; πότερα πρὸς πατρὸς δόμους,
 οὓς σοὶ προδοῦσα καὶ πάτραν ἀφικόμην;
 ἢ πρὸς ταλαίνας Πελοπιδάδας; καλῶς γ' ἂν οὖν
 δέξαιντό μ' οἴκοις ὧν πατέρα κατέκτανον. 505
 ἔχει γὰρ οὕτω τοῖς μὲν οἴκοθεν φίλοις
 ἐχθρὰ καθέστηχ', οὓς δέ μ' οὐκ ἐχρῆν κακῶς
 δρᾶν, σοὶ χάριν φέρουσα πολεμίους ἔχω.
 τοιγάρ με πολλαῖς μακαρίαν ἀν' Ἑλλάδα
 ἔθηκας ἀντὶ τῶνδε· θαυμαστὸν δέ σε 510
 ἔχω πόσιν καὶ πιστὸν ἢ τάλαιν' ἐγὼ,
 εἰ φεύξομαί γε γαῖαν ἐκβεβλημένη,
 φίλων ἔρημος, ξὺν τέκνοις μόνη μόνοις.
 καλόν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ,
 πτωχοὺς ἀλαῶσθαι παῖδας ἢ τ' ἔσωσά σε. 515
 ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν ὅς κίβδηλος ἦ
 τεκμήρι' ἀνθρώποισιν ὥπασας σαφῆ,
 ἀνδρῶν δ' ὅτῳ χρὴ τὸν κακὸν διειδέναι,
 οὐδεὶς χαρακτήρ ἐμπέφυκε σώματι;
 ΧΟ. δεινὴ τις ὀργὴ καὶ δυσίατος πέλει, 520
 ὅταν φίλοι φίλοισι συμβάλωσ' ἔριν.
 ΙΑ. δεῖ μ', ὡς ἔοικε, μὴ κακὸν φῦναι λέγειν,
 ἀλλ' ὥστε ναὸς κεδνὸν οἰακοστρόφον

ἄκροισι λαίφους κρασπέδοις ὑπεκδραμεῖν
 τὴν σὴν στόμαργον, ὦ γύναι, γλωσσαλγίαν. 525
 ἐγὼ δ', ἐπειδὴ καὶ λίαν πυργοῖς χάριν,
 Κύπριν νομίζω τῆς ἐμῆς ναυκληρίας
 σώτειραν εἶναι θεῶν τε καὶ ἀνθρώπων μόνην.
 σοὶ δ' ἔστι μὲν νοῦς λεπτὸς, ἀλλ' ἐπίφθονος
 λόγος διελθεῖν, ὡς Ἔρως σ' ἠνάγκασε 530
 τόξοις ἀφύκτοις τοῦμ' ἐκσῶσαι δέμας.
 ἀλλ' οὐκ ἀκριβῶς αὐτὰ θήσομαι λίαν·
 ὅπη γὰρ οὖν ὤνησας, οὐ κακῶς ἔχει.
 μείζω γε μέντοι τῆς ἐμῆς σωτηρίας
 εἵληφας ἢ δέδωκας, ὡς ἐγὼ φράσω. 535
 πρῶτον μὲν Ἑλλάδ' ἀντὶ βαρβάρου χθονὸς
 γαῖαν κατοικεῖς, καὶ δίκην ἐπίστασαι
 νόμοις τε χρῆσθαι μὴ πρὸς ἰσχύος χάριν·
 πάντες δέ σ' ἤσθοντ' οὔσαν Ἕλληνες σοφὴν,
 καὶ δόξαν ἔσχες· εἰ δὲ γῆς ἐπ' ἐσχάτοις 540
 ὄροισιν ᾤκεις, οὐκ ἂν ἦν λόγος σέθεν.
 εἴη δ' ἔμοιγε μήτε χρυσὸς ἐν δόμοις
 μήτ' Ὀρφέως κάλλιον ὑμνῆσαι μέλος,
 εἰ μὴ ἴσιμος ἢ τύχη γένοιτό μοι.
 τοσαῦτα μὲν σοι τῶν ἐμῶν πόνων πέρι 545
 ἔλεξ'. ἄμιλλαν γὰρ σὺ προὔθηκας λόγων.
 ἃ δ' ἐς γάμους μοι βασιλικοὺς ὠνειδίσας,
 ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς,
 ἔπειτα σώφρων, εἴτα σοὶ μέγας φίλος
 καὶ παισὶ τοῖς ἐμοῖσιν· ἀλλ' ἔχ' ἡσύχως. 550
 ἐπεὶ μετέστην δεῦρ' Ἰωλκίας χθονὸς
 πολλὰς ἐφέλκων ξυμφορὰς ἀμηχάνους,
 τί τοῦδ' ἂν εὖρημ' ἡὔρον εὐτυχέστερον
 ἢ παῖδα γῆμαι βασιλέως φυγὰς γεγώς;
 οὐχ, ἢ σὺ κνίζει, σὸν μὲν ἐχθαίρων λέχος, 555
 καινῆς δὲ νύμφης ἡμέρῳ πεπληγμένος,
 οὐδ' εἰς ἄμιλλαν πολύτεκνον σπουδὴν ἔχων·
 ἄλις γὰρ οἱ γεγῶτες οὐδὲ μέμφομαι·
 ἀλλ' ὥς, τὸ μὲν μέγιστον, οἰκοῖμεν καλῶς,

- καὶ μὴ σπανιζοίμεσθα, γιγνώσκων ὅτι
 πένητα φεύγει πᾶς τις ἐκποδὼν φίλος,
 παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν,
 σπείρας τ' ἀδελφούς τοῖσιν ἐκ σέθεν τέκνοις
 ἐς ταὐτὸ θείην, καὶ ξυναρτήσας γένος
 εὐδαιμονοίην. σοί τε γὰρ παίδων τί δεῖ;
 ἐμοί τε λύει τοῖσι μέλλουσιν τέκνοις
 τὰ ζῶντ' ὀνῆσαι. μῶν βεβούλευμαι κακῶς;
 οὐδ' ἂν σὺ φαίης, εἴ σε μὴ κνίζοι λέχος.
 ἀλλ' ἐς τοσοῦτον ἤκεθ' ὥστ' ὀρθουμένης
 εὐνῆς γυναῖκες πάντ' ἔχειν νομίζετε,
 ἣν δ' αὖ γένηται ξυμφορά τις ἐς λέχος,
 τὰ λῶστα καὶ κάλλιστα πολεμιώτατα
 τίθεσθε. χρῆν γὰρ ἄλλοθὲν ποθεν βροτοὺς
 παῖδας τεκνοῦσθαι, θῆλυ δ' οὐκ εἶναι γένος·
 χούτως ἂν οὐκ ἦν οὐδὲν ἀνθρώποις κακόν.
 ΧΟ. Ἰάσον, εὖ μὲν τούσδ' ἐκόσμησας λόγους·
 ὅμως δ' ἔμοιγε, κεῖ παρὰ γνώμην ἐρῶ,
 δοκεῖς προδοὺς σὴν ἄλοχον οὐ δίκαια δρῶν.
 ΜΗ. ἦ πολλὰ πολλοῖς εἰμὶ διάφορος βροτῶν.
 ἐμοὶ γὰρ ὅστις ἄδικος ὢν σοφὸς λέγειν
 πέφυκε, πλείστην ζημίαν ὀφλισκάνει·
 γλώσση γὰρ αὐχῶν τ' ἄδικ' εὖ περιστελεῖν,
 τολμᾷ πανουργεῖν· ἔστι δ' οὐκ ἄγαν σοφός.
 ὥς καὶ σὺ μὴ νῦν εἰς ἐμ' εὐσχήμων γένῃ
 λέγειν τε δεινός· ἐν γὰρ ἐκτενεῖ σ' ἔπος.
 χρῆν σ', εἴπερ ἦσθα μὴ κακός, πείσαντά με
 γαμεῖν γάμον τόνδ', ἀλλὰ μὴ σιγῇ φίλων.
 ΙΑ. καλῶς γ' ἂν οὖν μοι τῷδ' ὑπηρετεῖς λόγῳ,
 εἴ σοι γάμον κατεῖπον, ἥτις οὐδὲ νῦν
 τολμᾶς μεθεῖναι καρδίας μέγαν χόλον.
 ΜΗ. οὐ τοῦτό σ' εἶχεν, ἀλλὰ βάρβαρον λέχος
 πρὸς γῆρας οὐκ εὐδοξον ἐξέβαινέ σοι.
 ΙΑ. εὖ νυν τόδ' ἴσθι, μὴ γυναικὸς οὐνεκα
 γῆμαί με λέκτρα βασιλέως, ἃ νῦν ἔχω,
 ἀλλ', ὥσπερ εἶπον καὶ πάρος, σῶσαι θέλων

σὲ καὶ τέκνοισι τοῖς ἐμοῖς ὁμοσπόρους
φῦσαι τυράννους παῖδας, ἔρυμα δώμασιν.

ΜΗ. μή μοι γένοιτο λυπρὸς εὐδαίμων βίος,
μηδ' ὄλβος ὅστις τὴν ἐμὴν κνίζοι φρένα.

ΙΑ. οἶσθ' ὥς μετεύξει καὶ σοφωτέρα φανεῖ; 600
τὰ χρηστὰ μή σοι λυπρὰ φαινέσθω ποτὲ,
μηδ' εὐτυχούσα δυστυχῆς εἶναι δόκει.

ΜΗ. ὕβριζ', ἐπειδὴ σοὶ μὲν ἔστ' ἀποστροφή,
ἐγὼ δ' ἔρημος τήνδε φεύξομαι χθόνα.

ΙΑ. αὐτὴ τὰδ' εἶλον· μηδέν' ἄλλον αἰτιῶ. 605

ΜΗ. τί δρῶσα; μὼν γαμοῦσα καὶ προδοῦσά σε;

ΙΑ. ἀρὰς τυράννοις ἀνοσίους ἀρωμένη.

ΜΗ. καὶ σοῖς ἀραία γ' οὔσα τυγχάνω δόμοις.

ΙΑ. ὥς οὐ κρινοῦμαι τῶνδ' ἐμοὶ τὰ πλείονα.
ἀλλ' εἴ τι βούλει παισὶν ἢ σταντῇ φυγῆς 610
προσωφέλημα χρημάτων ἐμῶν λαβεῖν,
λέγ'· ὥς ἔτοιμος ἀφθόνῳ δοῦναι χερὶ,
ξένοις τε πέμπειν ξύμβολ', οἱ δρᾶσουσί σ' εὖ.
καὶ ταῦτα μὴ θέλουσα μωρανεῖς, γύναι·
λήξασα δ' ὀργῆς κερδανεῖς ἀμείνονα. 615

ΜΗ. οὐτ' ἂν ξένοισι τοῖσι σοῖς χρησαίμεθ' ἂν,
οὐτ' ἂν τι δεξαίμεσθα, μηδ' ἡμῖν δίδου·
κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει.

ΙΑ. ἀλλ' οὖν ἐγὼ μὲν δαίμονας μαρτύρομαι,
ὥς πάνθ' ὑπουργεῖν σοὶ τε καὶ τέκνοις θέλω· 620
σοὶ δ' οὐκ ἀρέσκει τὰγάθ', ἀλλ' αὐθαδία
φίλους ἀπωθεῖ· τοιγὰρ ἀλγυνεῖ πλέον.

ΜΗ. χώρει· πόθῳ γὰρ τῆς νεοδμήτου κόρης
αἰρεῖ, χρονίζων δωμάτων ἐξώπιος·
νύμφευ'· ἴσως γὰρ, ξὺν θεῷ δ' εἰρήσεται, 625
γαμεῖς τοιοῦτον ὥστε σ' ἀρνεῖσθαι γάμον.

ΧΟ. ἔρωτες ὑπὲρ μὲν ἄγαν ἐλθόντες οὐκ εὐδοξίαν στρ. α'.
οὐδ' ἀρετὰν παρέδωκαν ἀνδράσιν· εἰ δ' ἄλις ἔλθοι 630
Κύπρις, οὐκ ἄλλα θεὸς εὐχαρις οὕτω.
μήποτ', ὦ δέσποινα, ἐπ' ἐμοὶ χρυσέων τόξων ἐφαίης
ἱμέρῳ χρίσας ἄφυκτον οἰστόν.

στέργοι δέ με σωφροσύνα, δῶρημα κάλλιστον
θεῶν. ἀντ. α΄.

μηδέ ποτ' ἀμφιλόγους ὀργὰς ἀκόρεστά τε νείκη
θυμὸν ἐκπλήξας ἑτέροις ἐπὶ λέκτροις
προσβάλοι δεινὰ Κύπρις, ἀπτολέμους δ' εὐνὰς
σεβίζουσ' 641

ὀξύφρων κρίνοι λέχη γυναικῶν.

ὦ πατρίς, ὦ δῶμά τ' ἐμὸν, στρ. β΄.

μὴ δῆτ' ἄπολις γενοίμαν

τὸν ἀμαχανίας ἔχουσα δυσπέρατον αἰῶν' 642

οἰκτροτάτων ἀχέων.

θανάτῳ θανάτῳ πάρος δαμείην

ἀμέραν τάνδ' ἐξανύσασα· μόχθων δ' οὐκ ἄλλος ὑπερ-

θεν ἢ γὰρ πατρίας στέρεσθαι. 652

εἶδομεν, οὐκ ἐξ ἑτέρων ἀντ. β΄.

μύθων ἔχομεν φράσασθαι· 654

σὲ γὰρ οὐ πόλις, οὐ φίλων τις ᾤκτισεν παθοῦσαν
δεινότατον παθέων.

ἀχάριστος ὅλοιθ' ὅτῳ πάρεστι

μὴ φίλους τιμᾶν, καθαρὰν ἀνοίξαντα κλῆδα φρενῶν·

ἐμοὶ μὲν φίλος οὐ ποτ' ἔσται. 662

ΑΙΤΕΥΣ.

Μήδεια, χαῖρε· τοῦδε γὰρ προοίμιον
κάλλιον οὐδεὶς οἶδε προσφωνεῖν φίλους.

ΜΗ. ὦ χαῖρε καὶ σὺ, παῖ σοφοῦ Πανδίωνος, 668

Αἰγεῦ. πόθεν γῆς τῆσδ' ἐπιστρωφᾷ πέδον;

ΑΙ. Φοῖβου παλαιὸν ἐκλιπὼν χρηστήριον.

ΜΗ. τί δ' ὀμφαλὸν γῆς θεσπιωδὸν ἐστάλης;

ΑΙ. παίδων ἐρευνῶν σπέρμ' ὅπως γένοιτό μοι.

ΜΗ. πρὸς θεῶν, ἅπαις γὰρ δεῦρ' αἰεὶ τείνεις βίον; 670

ΑΙ. ἅπαιδές ἐσμεν δαίμονός τινος τύχη.

ΜΗ. δάμαρτος οὔσης, ἢ λέχους ἄπειρος ὦν;

ΑΙ. οὐκ ἐσμεν εὐνῆς ἄζυγες γαμηλίου.

ΜΗ. τί δῆτα Φοῖβος εἶπέ σοι παίδων πέρι;

ΑΙ. σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. 678

- ΜΗ. θέμις μὲν ἡμᾶς χρησμὸν εἰδέναι θεοῦ;
 Αἲ. μάλιστ', ἐπεὶ τοι καὶ σοφῆς δεῖται φρενός.
 ΜΗ. τί δῆτ' ἔχρησε; λέξον, εἰ θέμις κλύειν.
 Αἲ. ἄσκού με τὸν προὔχοντα μὴ λῦσαι πόδα.
 ΜΗ. πρὶν ἂν τί δράσης ἢ τίν' ἐξίκη χθόνα; 680
 Αἲ. πρὶν ἂν πατρώαν αὐθις ἐστίαν μόλω.
 ΜΗ. σὺ δ' ὥς τί χρήζων τήνδε ναυστολεῖς χθόνα;
 Αἲ. Πιτθεὺς τις ἐστὶ γῆς ἄναξ Τροίηνης.
 ΜΗ. παῖς, ὥς λέγουσι, Πέλοπος εὐσεβέστατος.
 Αἲ. τούτῳ θεοῦ μάντευμα κοινῶσαι θέλω. 685
 ΜΗ. σοφὸς γὰρ ἀνὴρ καὶ τρίβων τὰ τοιάδε.
 Αἲ. κάμοιγε πάντων φίλτατος δορυξένων.
 ΜΗ. ἀλλ' εὐτυχοίης, καὶ τύχοις ὅσων ἐρᾷς.
 Αἲ. τί γὰρ σὸν ὄμμα χρώς τε συντέτηχ' ὅδε;
 ΜΗ. Αἰγεῦ, κάκιστος ἐστὶ μοι πάντων πόσις. 690
 Αἲ. τί φῆς; σαφῶς μοι σὰς φράσον δυσθυμίας.
 ΜΗ. ἀδικεῖ μ' Ἰάσων οὐδὲν ἐξ ἐμοῦ παθών.
 Αἲ. τί χρῆμα δράσας; φράζε μοι σαφέστερον.
 ΜΗ. γυναῖκ' ἐφ' ἡμῖν δεσπότην δόμων ἔχει.
 Αἲ. ἦ γὰρ τετόλμηκ' ἔργον αἰσχιστον τόδε; 695
 ΜΗ. σάφ' ἴσθ'. ἄτιμοι δ' ἐσμὲν οἱ πρὸ τοῦ φίλοι.
 Αἲ. πότερον ἐρασθεῖς ἢ σὸν ἐχθαίρων λέχος;
 ΜΗ. μέγαν γ' ἔρωτα· πιστὸς οὐκ ἔφυ φίλοις.
 Αἲ. ἴτω νυν, εἴπερ ὥς λέγεις ἐστὶν κακός.
 ΜΗ. ἀνδρῶν τυράννων κῆδος ἡράσθη λαβεῖν. 700
 Αἲ. δίδωσι δ' αὐτῷ τίς; πέραινέ μοι λόγον.
 ΜΗ. Κρέων, ὃς ἄρχει τῆσδε γῆς Κορινθίας.
 Αἲ. ξυγγνωστὰ μὲν γὰρ ἦν σε λυπεῖσθαι, γύναι.
 ΜΗ. ὄλωλα· καὶ πρὸς γ' ἐξελαύνομαι χθονός.
 Αἲ. πρὸς τοῦ; τόδ' ἄλλο καινὸν αὖ λέγεις κακόν. 705
 ΜΗ. Κρέων μ' ἐλαύνει φυγάδα γῆς Κορινθίας.
 Αἲ. ἐὰ δ' Ἰάσων; οὐδὲ ταῦτ' ἐπήνεσα.
 ΜΗ. λόγῳ μὲν οὐχὶ, καρτερεῖν δ' οὐ βούλεται.
 ἀλλ' ἄντομαί σε τῆσδε πρὸς γενειάδος
 γονάτων τε τῶν σῶν, ἱκεσία τε γίγνομαι, 710
 οἴκτειρον οἴκτειρόν με τὴν δυσδαίμονα,

καὶ μή μ' ἔρημον ἐκπεσοῦσαν εἰσίδης,
 δέξαι δὲ χώρα καὶ δόμοις ἐφέστιον.
 οὕτως ἔρως σοὶ πρὸς θεῶν τελεσφόρος
 γένοιτο παίδων, καὐτὸς ὄλβιος θάνοις. 715
 εὖρημα δ' οὐκ οἶσθ' οἷον εὖρηκας τόδε·
 παύσω δέ σ' ὄντ' ἄπαιδα, καὶ παίδων γονὰς
 σπεῖραί σε θήσω· τοιάδ' οἶδα φάρμακα.

ΑΙ. πολλῶν ἑκατι τήνδε σοι δοῦναι χάριν,
 γύναι, πρόθυμός εἰμι, πρῶτα μὲν θεῶν, 720
 ἔπειτα παίδων ὧν ἐπαγγέλλει γονάς.
 ἐς τοῦτο γὰρ δὴ φροῦδός εἰμι πᾶς ἐγώ.
 οὕτω δ' ἔχει μοι· σοῦ μὲν ἐλθούσης χθόνα,
 πειράσομαί σου προξενεῖν δίκαιος ὢν.
 τοσόνδε μέντοι σοι προσημαίνω, γύναι· 725
 ἐκ τῆσδε μὲν γῆς οὗ σ' ἄγειν βουλήσομαι,
 αὐτὴ δ' ἐάνπερ εἰς ἐμοὺς ἔλθῃς δόμους,
 μενεῖς ἄσυλος, κοῦ σε μὴ μεθῶ τινί.
 ἐκ τῆσδε δ' αὐτὴ γῆς ἀπαλλάσσου πόδα·
 ἀναίτιος γὰρ καὶ ξένοις εἶναι θέλω. 730

ΜΗ. ἔσται τάδ'· ἀλλὰ πίστις εἰ γένοιτό μοι
 τούτων, ἔχοιμ' ἂν πάντα πρὸς σέθεν καλῶς.

ΑΙ. μῶν οὐ πέποιθας; ἢ τί σοι τὸ δυσχερές;

ΜΗ. πέποιθα· Πελίου δ' ἐχθρός ἐστι μοι δόμος
 Κρέων τε. τούτοις δ' ὀρκίοισι μὲν ζυγεῖς 735
 ἄγουσιν οὐ μεθεῖς ἂν ἐκ γαίας ἐμέ,
 λόγοις δὲ συμβὰς καὶ θεῶν ἐνώμοτος
 φίλος γένοι' ἂν καπικηρυκεύμασι
 οὐκ ἂν πίθοιο· τὰ μὰ μὲν γὰρ ἀσθενῇ,
 τοῖς δ' ὄλβος ἐστὶ καὶ δόμος τυραννικός. 740

ΑΙ. πολλὴν ἔλεξας, ὦ γύναι, προμηθίαν·
 ἀλλ' εἰ δοκεῖ σοι δρᾶν τάδ', οὐκ ἀφίσταμαι.
 ἐμοί τε γὰρ τάδ' ἐστὶν ἀσφαλέστατα,
 σκῆψίν τιν' ἐχθροῖς σοῖς ἔχοντα δεικνύναι,
 τὸ σόν τ' ἄραρε μᾶλλον· ἐξηγοῦ θεοῦς. 745

ΜΗ. ὄμνυ πέδον Γῆς πατέρα θ' Ἥλιον πατρὸς
 τοῦμοῦ θεῶν τε συντιθεῖς ἅπαν γένος.

- ΑΙ. τί χρήμα δράσειν ἢ τί μὴ δράσειν; λέγε.
 ΜΗ. μήτ' αὐτὸς ἐκ γῆς σῆς ἔμ' ἐκβαλεῖν ποτὲ
 μήτ', ἄλλος ἦν τις τῶν ἐμῶν ἐχθρῶν ἄγειν 760
 χρήζῃ, μεθήσειν ζῶν ἐκουσίῳ τρόπῳ.
 ΑΙ. ὄμνυμι Γαῖαν Ἑλίου θ' ἄγνόν σέβας
 θεοὺς τε πάντας ἐμμενεῖν ἅ σου κλύω.
 ΜΗ. ἀρκεῖ· τί δ' ὄρκῳ τῷδε μὴ ὑμμένων πάθοις;
 ΑΙ. ἅ τοῖσι δυσσεβοῦσι γίγνεται βροτῶν. 765
 ΜΗ. χαίρων πορεύου· πάντα γὰρ καλῶς ἔχει,
 καὶ γὰρ πόλιν σὴν ὡς τάχιστ' ἀφίξομαι,
 πράξας ἅ μέλλω καὶ τυχούσ' ἅ βούλομαι.
 ΧΟ. ἀλλά σ' ὁ Μαίᾶς πομπαῖος ἀναξ
 πελάσειε δόμοις, ὧν τ' ἐπίνοιαν 770
 σπεύδεις κατέχων πράξεας, ἐπεὶ
 γενναῖος ἀνὴρ,
 Αἰγεῦ, παρ' ἐμοὶ δεδόκησαι.
 ΜΗ. ὦ Ζεῦ Δίκη τε Ζηνὸς Ἑλίου τε φῶς,
 νῦν καλλίνικοι τῶν ἐμῶν ἐχθρῶν, φίλαι, 775
 γενησόμεσθα, κεῖς ὁδὸν βεβήκαμεν·
 νῦν δ' ἐλπίς ἐχθροῦς τοὺς ἐμοὺς τίσειν δίκην.
 οὗτος γὰρ ἀνὴρ ἢ μάλιστ' ἐκάμνομεν
 λιμὴν πέφανται τῶν ἐμῶν βουλευμάτων·
 ἐκ τοῦδ' ἀναψόμεσθα πρυμνήτην κάλων, 780
 μολόντες ἄστνυ καὶ πόλισμα Παλλάδος.
 ἤδη δὲ πάντα τὰμά σοι βουλευμάτων
 λέξω· δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.
 πέμψας ἐμῶν τιν' οἰκετῶν Ἰάσονα
 εἰς ὅψιν ἐλθεῖν τὴν ἐμὴν αἰτήσομαι 785
 μολόντι δ' αὐτῷ μαλθακοὺς λέξω λόγους,
 ὡς καὶ δοκεῖ μοι ταῦτα καὶ καλῶς ἔχει,
 [γάμους τυράννων, οὓς προδοὺς ἡμᾶς ἔχει,
 καὶ ξύμφορ' εἶναι καὶ καλῶς ἐγνωσμένα·]
 παῖδας δὲ μείναι τοὺς ἐμοὺς αἰτήσομαι, 790
 οὐχ ὡς λιποῦσα πολεμίας ἐπὶ χθονὸς
 ἐχθροῖσι παῖδας τοὺς ἐμοὺς καθυβρίσαι,
 ἀλλ' ὡς δόλοισι παῖδα βασιλέως κτάνω.

πέμψω γὰρ αὐτοὺς δῶρ' ἔχοντας ἐν χεροῖν
 νύμφη φέροντας τήνδε μὴ φεύγειν χθόνα, 785
 λεπτόν τε πέπλον καὶ πλόκον χρυσήλατον·
 κᾶνπερ λαβοῦσα κόσμον ἀμφιθῇ χροῖ,
 κακῶς ὀλεῖται πᾶς θ' ὅς ἂν θίγῃ κόρης·
 τοιοῖσδε χρίσω φαρμάκοις δωρήματα.
 ἐνταῦθα μέντοι τόνδ' ἀπαλλάσσω λόγον 790
 ᾧμωξα δ' οἷον ἔργον ἔστ' ἐργαστέον
 τοῦντεῦθεν ἡμῖν· τέκνα γὰρ κατακτενῶ
 τᾶμ'· οὐτις ἐστὶν ὅστις ἐξαιρήσεται·
 δόμον τε πάντα συγχέας' Ἰάσονος
 ἔξειμι γαίας, φιλτάτων παίδων φόνον 795
 φεύγουσα καὶ τλᾶσ' ἔργον ἀνοσιώτατον.
 οὐ γὰρ γελαῖσθαι τλητὸν ἐξ ἐχθρῶν, φίλαι.
 ἴτω· τί μοι ζῆν κέρδος; οὔτε μοι πατρίς
 οὔτ' οἶκός ἐστιν οὔτ' ἀποστροφὴ κακῶν.
 ἡμάρτανον τόθ' ἡνίκ' ἐξελίμπανον 800
 δόμους πατρώους, ἀνδρὸς Ἑλλήνος λόγοις
 πεισθεῖσ', ὅς ἡμῖν ξὺν θεῷ τίσει δίκην.
 οὔτ' ἐξ ἐμοῦ γὰρ παῖδας ὄψεσθαι ποτε
 ζῶντας τὸ λοιπὸν οὔτε τῆς νεοζύγου
 νύμφης τεκνώσει παῖδ', ἐπεὶ κακὴν κακῶς 805
 θανεῖν σφ' ἀνάγκη τοῖς ἐμοῖσι φαρμάκοις.
 μηδεῖς με φαύλην κασθενῇ νομιζέτω
 μηδ' ἡσυχαίαν, ἀλλὰ θατέρου τρόπου,
 βαρεῖαν ἐχθροῖς καὶ φίλοιςιν εὐμενῇ·
 τῶν γὰρ τοιούτων εὐκλεέστατος βίος. 810

ΧΟ. ἐπεῖπερ ἡμῖν τόνδ' ἐκοίνωσας λόγον,
 σέ τ' ὠφελεῖν θέλουσα καὶ νόμοις βροτῶν
 ξυλλαμβάνουσα δρᾶν σ' ἀπεννέπω τάδε.

ΜΗ. οὐκ ἐστὶν ἄλλως· σοὶ δὲ συγγνώμη λέγειν
 τὰδ' ἐστὶ, μὴ πάσχουσιν ὥς ἐγὼ κακῶς. 815

ΧΟ. ἀλλὰ κτανεῖν σὺ παῖδε τολμήσεις, γύναι;

ΜΗ. οὕτω γὰρ ἂν μάλιστα δηχθείη πόσις.

ΧΟ. σὺ δ' ἂν γένοιό γ' ἀθλιωτάτη γυνή.

ΜΗ. ἴτω· περισσοὶ πάντες οὖν μέσφ' λόγοι.

- ἀλλ' εἴα χώρει καὶ κόμιζ' Ἰάσονα· 820
 ἐς πάντα γὰρ δὴ σοὶ τὰ πιστὰ χρώμεθα.
 λέξης δὲ μηδὲν τῶν ἐμοὶ δεδογμένων,
 εἵπερ φρονεῖς εὖ δεσπόταις γυνή τ' ἔφυς.
- ΧΟ. Ἐρεχθεῖδαι τὸ παλαιὸν ὄλβιοι, στρ. α'. 825
 καὶ θεῶν παῖδες μακάρων, ἱερᾶς
 χώρας ἀπορθήτου τ' ἀποφερβόμενοι
 κλεινοτάταν σοφίαν, αἰεὶ διὰ λαμπροτάτου 830
 βαίνοντες ἀβρῶς αἰθέρος, ἔνθα ποθ' ἀγνὰς
 ἐννέα Πιερίδας Μούσας λέγουσι
 ξανθὰν Ἀρμονίαν φυτεῦσαι
 τοῦ καλλινάου τ' ἀπὸ Κηφισοῦ ῥοὰς ἀντ. α'. 835
 τὰν Κύπριν κλήζουσιν ἀφυσσαμέναν
 χώραν καταπνεῦσαι μετρίας ἀνέμων 840
 ἡδυπνόους αὔρας· αἰεὶ δ' ἐπιβαλλομέναν
 χαίταισιν εὐώδη ῥοδέων πλόκον ἀνθέων
 τῇ σοφίᾳ παρέδρους πέμπειν ἔρωτας, 845
 παντοίας ἀρετᾶς ξυνεργούς.
 πῶς οὖν ἱερῶν ποταμῶν στρ. β.
 ἢ πόλις ἢ φίλων
 πόμπιμός σε χώρα
 τὰν παιδολέτειραν ἔξει,
 τὰν οὐχ ὀσίαν μετ' ἄλλων; 850
 σκέψαι τεκέων πλαγὰν,
 σκέψαι φόνον οἶον αἶρει.
 μὴ, πρὸς γονάτων σε πάντες
 πάντως ἱκετεύομεν,
 μὴ τέκνα φονεύσης. 855
 πόθεν θράσος ἢ φρενὸς ἢ
 χειρὶ τέκνοις σέθεν
 καρδίᾳ τε λήψει
 δεινὰν προσάγουσα τόλμαν;
 πῶς δ' ὄμματα προσβαλοῦσα 860
 τέκνοις ἄδακρυν μοῖραν
 σχήσεις φόνου; οὐ δυνάσει,
 παῖδων ἱκετᾶν πιτνόντων,

τέγξαι χέρα φοινίαν
εὐτλάμονι θυμῷ.

865

ΙΑ. ἦκω κελευσθείς· καὶ γὰρ οὔσα δυσμενῆς
οὐτᾶν ἀμάρτοις τοῦδέ γ', ἀλλ' ἀκούσομαι
τί χρήμα βούλει καινὸν ἐξ ἐμοῦ, γύναι.

ΜΗ. Ἰάσον, αἰτοῦμαί σε τῶν εἰρημένων
σσιγγνώμον' εἶναι· τὰς δ' ἐμὰς ὀργὰς φέρειν 870
εἰκός σ', ἐπεὶ νῶν πόλλ' ὑπείργασται φίλα.
ἐγὼ δ' ἐμαυτῇ διὰ λόγων ἀφικόμην,
καλοιδόρησα· σχετλία, τί μαίνομαι
καὶ δυσμεναίνω τοῖσι βουλευούσιν εὖ,
ἐχθρὰ δὲ γαίας κοιράνοις καθίσταμαι 875
πόσει θ', ὅς ἡμῖν δρᾷ τὰ συμφορώτατα,
γῆμας τύραννον καὶ κασιγνήτους τέκνοις
ἐμοῖς φυτεύων; οὐκ ἀπαλλαχθήσομαι
θυμοῦ; τί πάσχω, θεῶν ποριζόντων καλῶς;
οὐκ εἰσὶ μὲν μοι παῖδες, οἶδα δὲ χθόνα 880
φεύγοντας ἡμᾶς καὶ σπανίζοντας φίλων;
ταῦτ' ἐννοήσας ᾗσθόμην ἀβουλίαν
πολλὴν ἔχουσα καὶ μάτην θυμουμένη.
νῦν οὖν ἐπαινῶ, σωφρονεῖν τέ μοι δοκεῖς
κῆδος τόδ' ἡμῖν προσλαβὼν, ἐγὼ δ' ἄφρων, 885
ἢ χρὴν μετεῖναι τῶνδε τῶν βουλευμάτων
καὶ ξυμπεραίνειν καὶ παρεστάναι λέχει,
νύμφην τε κηδεύουσιν ἡδεσθαι σέθεν.
ἀλλ' ἐσμὲν οἷόν ἐσμεν, οὐκ ἐρῶ κακόν,
γυναῖκες· οὐκ οὖν χρή σ' ὁμοιοῦσθαι κακοῖς, 890
οὐδ' ἀντιτείνειν νήπι' ἀντὶ νηπίων.
παριέμεσθα, καί φαμεν κακῶς φρονεῖν
τότ', ἀλλ' ἄμεινον νῦν βεβούλευμαι τάδε.
ὦ τέκνα τέκνα, δεῦτε, λείπετε στέγας,
ἐξέλθετ', ἀσπάσασθε καὶ προσεῖπατε 895
πατέρα μεθ' ἡμῶν, καὶ διαλλάχθηθ' ἅμα
τῆς πρόσθεν ἐχθρας ἐς φίλους μητρὸς μέτα·
σπονδαὶ γὰρ ἡμῖν, καὶ μεθέστηκεν χόλος.
λάβεσθε χειρὸς δεξιᾶς. οἴμοι κακῶν·

- ὥς ἐννοοῦμαι δὴ τι τῶν κεκρυμμένων. 900
 ἄρ', ὦ τέκν', οὕτω καὶ πολὺν ζῶντες χρόνον
 φίλην ὀρέξετ' ὠλένην; τάλαιν' ἐγὼ,
 ὥς ἀρτίδακρύς εἰμι καὶ φόβου πλέα.
 χρόνῳ δὲ νεῖκος πατρὸς ἐξαιρουμένη
 ὄψιν τέρειναν τήνδ' ἐπλησα δακρύων. 905
- ΧΟ. καί μοι κατ' ὅσων χλωρὸν ὠρμήθη δάκρυ
 καὶ μὴ προβαίῃ μείζον ἢ τὸ νῦν κακόν.
- ΙΑ. αἰνῶ, γύναι, τάδ', οὐδ' ἐκεῖνα μέμφομαι·
 εἰκὸς γὰρ ὀργὰς θῆλυ ποιεῖσθαι γένος,
 γάμους παρεμπολῶντος ἀλλοίους, πόσει. 910
 ἀλλ' ἐς τὸ λῶον σὸν μεθέστηκεν κέαρ,
 ἔγνωσ δὲ τὴν νικῶσαν ἀλλὰ τῷ χρόνῳ
 βουλήν· γυναικὸς ἔργα ταῦτα σῶφρονος.
 ὑμῖν δὲ, παῖδες, οὐκ ἀφροντίστως πατήρ
 πολλὴν ἔθηκε σὺν θεοῖς προμηθίαν. 915
 οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας
 τὰ πρῶτ' ἔσεσθαι ξὺν κασιγνήτοις ἔτι.
 ἀλλ' αὐξάνεσθε· τᾶλλα δ' ἐξεργάζεται
 πατήρ τε καὶ θεῶν ὅστις ἐστὶν εὐμενής.
 ἴδοιμι δ' ὑμᾶς εὐτραφεῖς ἡβης τέλος 920
 μολόντας, ἐχθρῶν τῶν ἐμῶν ὑπερτέρους.
 αὕτη, τί χλωροῖς δακρύοις τέγγεις κόρας,
 στρέψασα λευκὴν ἔμπαλιν παρηίδα,
 κοῦκ ἀσμένη τόνδ' ἐξ ἐμοῦ δέχει λόγον;
- ΜΗ. οὐδέν· τέκνων τῶνδ' ἐννοουμένη πέρι. 925
- ΙΑ. θάρσει νυν· εὖ γὰρ τῶνδ' ἐγὼ θήσω πέρι.
- ΜΗ. δράσω τάδ'· οὗτοι σοῖς ἀπιστήσω λόγοις·
 γυνή δὲ θῆλυ καὶ πὶ δακρύοις ἔφυ.
- ΙΑ. τί δὴ, τάλαινα, τοῖσδ' ἐπιστένεις τέκνοις;
- ΜΗ. ἔτικτον αὐτούς· ζῆν δ' ὅτ' ἐξηύχου τέκνα, 930
 εἰσηλθέ μ' οἶκος εἰ γενήσεται τάδε.
 ἀλλ' ὥνπερ οὐνεκ' εἰς ἐμούς ἦκεις λόγους,
 τὰ μὲν λέλεκται, τῶν δ' ἐγὼ μνησθήσομαι.
 ἐπεὶ τυράννοις γῆς μ' ἀποστεῖλαι δοκεῖ,
 καί μοι τάδ' ἐστὶ λῶστα, γιγνώσκω καλῶς, 935

μήτ' ἐμποδῶν σοὶ μήτε κοιράνοις χθονὸς
ναίειν, δοκῶ γὰρ δυσμενῆς εἶναι δόμοις,
ἡμεῖς μὲν ἐκ γῆς τῇσδ' ἀπαίρομεν φυγῇ,
παῖδες δ' ὅπως ἂν ἐκτραφῶσι σῇ χειρὶ,
αἰτοῦ Κρέοντα τήνδε μὴ φεύγειν χθόνα.

940

ΙΑ. οὐκ οἶδ' ἂν εἰ πείσαιμι, πειρᾶσθαι δὲ χρή.

ΜΗ. σὺ δ' ἀλλὰ σὴν κέλευσον αἰτεῖσθαι πατρός
γυναῖκα παῖδας τήνδε μὴ φεύγειν χθόνα.

ΙΑ. μάλιστα, καὶ πείσειν γε δοξάζω σφ' ἐγὼ
εἴπερ γυναικῶν ἐστὶ τῶν ἄλλων μία.

945

ΜΗ. ξυλλήψομαι δὲ τοῦδέ σοι καὶ γὰρ πόνου
πέμψω γὰρ αὐτῇ δῶρ', ἃ καλλιστεύεται
τῶν νῦν ἐν ἀνθρώποισιν, οἶδ' ἐγὼ, πολὺ,
λεπτὸν τε πέπλον καὶ πλόκον χρυσήλατον
παῖδας φέροντας. ἀλλ' ὅσον τάχος χρεὼν
κόσμον κομίζειν δεῦρο προσπόλων τινά.
εὐδαιμονήσει δ' οὐχ ἓν, ἀλλὰ μυρία,
ἀνδρός τ' ἀρίστου σοῦ τυχούσ' ὁμευνέτου,
κεκτημένη τε κόσμον ὃν ποθ' Ἥλιος
πατὴρ δίδωσιν ἐκγόνοισιν οἷς.
λάζυσθε φερνὰς τάσδε, παῖδες, ἐς χέρας,
καὶ τῇ τυράννῃ μακαρίᾳ νύμφῃ δότε
φέροντες· οὗτοι δῶρα μεμπτὰ δέξεται.

950

955

ΙΑ. τί δ', ὦ ματαία, τῶνδε σὰς κενοῖς χέρας;
δοκεῖς σπανίζειν δῶμα βασίλειον πέπλων,
δοκεῖς δὲ χρυσοῦ; σῶζε, μὴ δίδου, τάδε.
εἴπερ γὰρ ἡμᾶς ἀξιοῖ λόγου τινὸς
γυνή, προθήσει χρημάτων, σάφ' οἶδ' ἐγώ.

960

ΜΗ. μή μοι σύ· πείθειν δῶρα καὶ θεοὺς λόγος·
χρυσὸς δὲ κρείστων μυρίων λόγων βροτοῖς.
κείνης ὁ δαίμων, κείνα νῦν αὔξει θεὸς,
νέα τυραννεῖ· τῶν δ' ἐμῶν παίδων φυγὰς
ψυχῆς αὖ ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον.
ἀλλ', ὦ τέκν', εἰσελθόντε πλουσίους δόμους
πατὴρ νέαν γυναῖκα, δεσπότην τ' ἐμὴν,
ἵκετεύει, ἐξαιτεῖσθε μὴ φεύγειν χθόνα,

965

970

κόσμον διδόντες· τοῦδε γὰρ μάλιστα δεῖ,
 ἐς χεῖρ' ἐκείνην δῶρα δέξασθαι τάδε.
 ἴθ' ὡς τάχιστα· μητρὶ δ' ὦν ἐρᾷ τυχεῖν
 εἰάγγελοι γένοισθε πράξαντες καλῶς. 975

ΧΟ. νῦν ἐλπίδες οὐκέτι μοι παίδων ζόας, στρ. α'.
 οὐκέτι· στείχουσι γὰρ ἐς φόνον ἤδη.
 δέξεται νύμφα χρυσεῶν ἀναδεδυμένων

δέξεται δύστανος ἄταν· 979

ξανθᾷ δ' ἀμφὶ κόμα θήσει τὸν Ἄϊδα κόσμον αὐτὰ
 ἐν χεροῖν λαβοῦσα.

πέσει χάρις ἀμβρόσιός τ' αὐγὰ πέπλον ἀντ. α'.
 χρυσότευκτόν τε στέφανον περιθέσθαι·
 νερτέροις δ' ἤδη πάρα νυμφοκομήσει. 985

τοῖον εἰς ἔρκος πεσεῖται,

καὶ μοῖραν θανάτου προσλήψεται δύστανος· ἄταν δ'
 οὐχ ὑπεκδραμεῖται. 989

σὺ δ', ὦ τάλαν, ὦ κακόνυμφε κηδεμῶν τυράννων,
 παισὶν οὐ κατειδώς [στρ. β'.

ὄλεθρον βιοτᾷ προσάγεις, ἀλόχῃ τε σῇ στυγερὸν
 θάνατον.

δύστανε, μοίρας ὅσον παροίχει. 995

μεταστένομαι δὲ σὸν ἄλγος, ὦ τάλαινα παίδων
 μᾶτερ, ἃ φονεύσεις [ἀντ. β'.

τέκνα νυμφιδίων ἔνεκεν λεχέων, ἃ σοι προλιπὼν
 ἀνόμως 1000

ἄλλα ξυνοικεῖ πόσις ξυνεύνη.

ΠΑ. δέσποιν', ἀφείνται παῖδες οἶδε σοὶ φυγῆς,
 καὶ δῶρα νύμφη βασιλὶς ἀσμένη χεροῖν
 ἐδέξατ'· εἰρήνη δὲ τὰ κεῖθεν τέκνοις.

ΜΗ. ἔα.

ΠΑ. τί συγχυθεῖς· ἔστηκας ἤνικ' εὐτυχεῖς; 1005
 [τί σὴν ἔτρεψας ἔμπαλιν παρηίδα,
 κούκ ἀσμένη τόνδ' ἐξ ἐμοῦ δέχει λόγον;]

ΜΗ. αἰαῖ.

ΠΑ. τάδ' οὐ ξυνῶδ' αὐτοῖσιν ἐξηγγελμένοις.

ΜΗ. αἰαῖ μάλ' αὖθις. ΠΑ. μὲν τίν' ἀγγέλλων τύχην

- οὐκ οἶδα, δόξης δ' ἐσφάλην εὐαγγέλου; 1010
- ΜΗ. ἤγγειλας οἷ ἤγγειλας· οὐ σὲ μέμφομαι.
- ΠΑ. τί δαὶ κατηφεῖς ὄμμα καὶ δακρυρροεῖς;
- ΜΗ. πολλή μ' ἀνάγκη, πρέσβυ· ταῦτα γὰρ θεοὶ
καὶ γὰρ κακῶς φρονοῦσ' ἐμηχανησάμην.
- ΠΑ. θάρσει· κᾶτει τοι καὶ σὺ πρὸς τέκνων ἔτι. 1015
- ΜΗ. ἄλλους κατάξω πρόσθεν ἢ τάλαιν' ἐγώ.
- ΠΑ. οὗτοι μόνη σὺ σῶν ἀπεζύγης τέκνων.
κούφως φέρειν χρή θνητὸν ὄντα συμφοράς.
- ΜΗ. δράσω τάδ'· ἀλλὰ βαῖνε δωμάτων ἔσω,
καὶ παισὶ πόρσυν' οἷα χρή καθ' ἡμέραν. 1020
ὦ τέκνα τέκνα, σφῶν μὲν ἔστι δὴ πόλις
καὶ δῶμ', ἐν ᾧ λιπόντες ἀθλίαν ἐμὲ
οἰκήσεται· αἰὲ μητρὸς ἐστερημένοι·
ἐγὼ δ' ἐς ἄλλην γαῖαν εἶμι δὴ φυγὰς,
πρὶν σφῶν ὄνασθαι καπιδεῖν εὐδαίμονας, 1025
πρὶν λέκτρα καὶ γυναῖκα καὶ γαμηλίους
εὐνὰς ἀγῆλαι λαμπάδας τ' ἀνασχεθεῖν.
ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας.
ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην,
ἄλλως δ' ἐμόχθουν καὶ κατεξάνθην πόνοις, 1030
στερρὰς ἐνεγκοῦσ' ἐν τόκοις ἀλγηδόνας.
ἦ μήν ποθ' ἡ δύστηνος εἶχον ἐλπίδας
πολλὰς ἐν ὑμῖν γηροβοσκήσειν τ' ἐμὲ
καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν,
ζηλωτὸν ἀνθρώποισι· νῦν δ' ὄλωλε δὴ 1035
γλυκεῖα φροντίς. σφῶν γὰρ ἐστερημένη
λυπρὸν διάξω βίοτον ἀλγεινόν τ' ἐμοί.
ὑμεῖς δὲ μητέρ' οὐκέτ' ὄμμασιν φίλοις
ὄψεσθ', ἐς ἄλλο σχῆμ' ἀποστάντες βίου.
φεῦ φεῦ· τί προσδέρκεσθέ μ' ὄμμασιν, τέκνα; 1040
τί προσγελάτε τὸν πανύστατον γέλων;
αἰαί· τί δράσω; καρδία γὰρ οἵχεται,
γυναῖκες, ὄμμα φαιδρὸν ὡς εἶδον τέκνων.
οὐκ ἂν δυναίμην· χαιρέτω βουλευματα
τὰ πρόσθεν· ἄξω παῖδας ἐκ γαίας ἐμούς. 1045

τί δεῖ με πατέρα τῶνδε τοῖς τούτων κακοῖς
 λυποῦσαν αὐτὴν δις τόσα κτᾶσθαι κακά;
 οὐ δῆτ' ἔγωγε. χαιρέτω βουλευματα.
 καίτοι τί πάσχω; βούλομαι γέλωτ' ὀφλεῖν
 ἐχθροὺς μεβείσα τοὺς ἐμοὺς ἀζημίους; 1050
 τολμητέον τάδ'. ἀλλὰ τῆς ἐμῆς κάκης,
 τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενός.
 χωρεῖτε, παῖδες, ἐς δόμους· ὅτῃ δὲ μὴ
 θέμις παρῆναι τοῖς ἐμοῖσι θύμασιν,
 αὐτῷ μελήσει· χεῖρα δ' οὐ διαφθερῶ. 1055
 ᾄ ᾄ.

μὴ δῆτα, θυμὲ, μὴ σύ γ' ἐργάσῃ τάδε·
 ἔασον αὐτοὺς, ὦ τάλαν, φείσαι τέκνων·
 ἐκεῖ μεθ' ἡμῶν ζῶντες εὐφρανοῦσί σε.
 μὰ τοὺς παρ' Ἄϊδη νερτέρους ἀλάστορας,
 οὗτοι ποτ' ἔσται τοῦθ' ὅπως ἐχθροῖς ἐγὼ 1000
 παῖδας παρήσω τοὺς ἐμοὺς καθυβρίσαι.
 [πάντως σφ' ἀνάγκη κατθανεῖν· ἐπεὶ δὲ χρή,
 ἡμεῖς κτενοῦμεν, οἵπερ ἐξεφύσαμεν.]
 πάντως πέπρωται ταῦτα κούκ ἐκφεύξεται.
 καὶ δὴ 'πὶ κρατὶ στέφανος, ἐν πέπλοισί τε 1005
 νύμφη τύραννος ὄλλυται, σάφ' οἶδ' ἐγώ.
 ἀλλ' εἶμι γὰρ δὴ τλημονεστάτην ὁδὸν,
 καὶ τούσδε πέμψω τλημονεστέραν ἔτι,
 παῖδας προσειπεῖν βούλομαι. δότ', ὦ τέκνα,
 δότ' ἀσπασασθαι μητρὶ δεξιὰν χέρα. 1070
 ὦ φιλτάτη χεῖρ, φίλτατον δέ μοι στόμα,
 καὶ σχῆμα καὶ πρόσωπον εὐγενὲς τέκνων,
 εὐδαιμονοῖτον, ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε
 πατὴρ ἀφείλετ'. ὦ γλυκεῖα προσβολή,
 ὦ μαλθακὸς χρὼς πνεῦμά θ' ἡδιστον τέκνων. 1075
 χωρεῖτε χωρεῖτ'· οὐκέτ' εἶμι προσβλέπειν
 οἷα τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.
 καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά·
 θυμὸς δὲ κρείσσω τῶν ἐμῶν βουλευμάτων,
 ὥσπερ μεγίστων αἴτιος κακῶν βροτοῖς. 1080

- ΧΟ. πολλάκις ἤδη διὰ λεπτοτέρων
 μύθων ἔμολον, καὶ πρὸς ἀμίλλας
 ἦλθον μείζους ἢ χρηὴ γενεᾶν
 θῆλυν ἐρευνᾶν· ἀλλὰ γὰρ ἔστιν
 1085 μούσα καὶ ἡμῖν, ἣ προσομιλεῖ
 σοφίας ἔνεκεν· πᾶσαισι μὲν οὖ
 παῦρον δὲ γένος (μίαν ἐν πολλαῖς
 εὖροις ἂν ἴσως)
 οὐκ ἀπόμουσον τὸ γυναικῶν.
 καί φημι βροτῶν οἵτινές εἰσιν
 1090 πᾶμπαν ἄπειροι μῆδ' ἐφύτευσαν
 παῖδας, προφέρειν εἰς εὐτυχίαν
 τῶν γειναμένων.
 οἱ μὲν γ' ἄτεκνοι δι' ἀπειροσύνην
 εἴθ' ἠδὲ βροτοῖς εἴτ' ἀνιαρὸν
 1095 παῖδες τελέθουσ' οὐχὶ τυχόντες
 πολλῶν μόχθων ἀπέχονται·
 οἷσι δὲ τέκνων ἔστιν ἐν οἴκοις
 γλυκερὸν βλάστημ', ἐσορῶ μελέτη
 κατατρυχομένους τὸν ἅπαντα χρόνον·
 1100 πρῶτον μὲν ὅπως θρέψωσι καλῶς,
 βίότῳ θ' ὁπόθεν λείψουσιν τέκνοις·
 ἔτι δ' ἐκ τούτων εἴτ' ἐπὶ φλαύροις
 εἴτ' ἐπὶ χρηστοῖς
 μοχθοῦσι, τόδ' ἐστὶν ἄδηλον.
 1105 ἐν δὲ τὸ πάντων λοίσθιον ἤδη
 πᾶσιν κατερῶ θνητοῖσι κακόν·
 καὶ δὴ γὰρ ἅλις βίότῳ θ' ἡῦρον,
 σῶμά τ' ἐς ἡβην ἦλθεν τέκνων
 χρηστοί τ' ἐγένοντ'· εἰ δὲ κυρήσας
 1110 δαίμων οὗτος, φρουῖδος ἐς Ἄϊδην
 Θάνατος προφέρων σώματα τέκνων.
 πῶς οὖν λύει πρὸς τοῖς ἄλλοις
 τήνδ' ἔτι λύπην ἀνιαροτάτην
 παιδων ἔνεκεν
 1115 θνητοῖσι θεοὺς ἐπιβάλλειν;

ΜΗ. φίλαι, πάλαι δὴ προσμένουσα τὴν τύχην
 караδοκῶ τὰ κεῖθεν οἱ προβήσεται.
 καὶ δὴ δέδορκα τόνδε τῶν Ἰάσονος
 στείχοντ' ὀπαδῶν· πνεῦμα δ' ἠρεθισμένον
 δείκνυσιν ὥς τι καινὸν ἀγγελεῖ κακόν. 1120

ΑΓΓΕΛΟΣ.

ὦ δεινὸν ἔργον παράνομόν τ' εἰργασμένη
 Μῆδεια, φεῦγε φεῦγε, μήτε ναῖαν
 λιποῦσ' ἀπήνην μήτ' ὄχον πεδοστιβῇ.
 ΜΗ. τί δ' ἄξιόν μοι τῆσδε τυγχάνει φυγῆς;
 ΑΓ. ὄλωλεν ἡ τύραννος ἀρτίως κόρη 1125
 Κρέων θ' ὁ φύσας φαρμάκων τῶν σῶν ὑπο.
 ΜΗ. κάλλιστον εἶπας μῦθον, ἐν δ' εὐεργέταις
 τὸ λοιπὸν ἦδη καὶ φίλοις ἐμοῖς ἔσει.
 ΑΓ. τί φῆς; φρονεῖς μὲν ὀρθὰ κοῦ μαίνει, γύναι,
 ἣτις τυράννων ἐστίαν ἠκισμένην 1130
 χαίρεις κλύουσα, κοῦ φοβεῖ τὰ τοιάδε;
 ΜΗ. ἔχω τι καὶ γὰρ τοῖς γε σοῖς ἐναντίον
 λόγοισιν εἰπεῖν· ἀλλὰ μὴ σπέρχου, φίλος,
 λέξον δ' ὅπως ὤλοντο· δις τόσον γὰρ ἂν
 τέρψεαις ἡμᾶς, εἰ τεθνᾶσι παγκάκως. 1135
 ΑΓ. ἐπεὶ τέκνων σῶν ἦλθε δίπτυχος γονὴ
 σὺν πατρὶ καὶ παρῆλθε νυμφικούς δόμους,
 ἦσθημεν οἵ περ σοῖς ἐκάμνομεν κακοῖς
 δμῶες· δι' ὧτων δ' εὐθύς ἦν πολὺς λόγος
 σὲ καὶ πόσιν σὸν νεῖκος ἐσπεῖσθαι τὸ πρίν. 1140
 κυνεῖ δ' ὁ μὲν τις χεῖρ', ὁ δὲ ξανθὸν κάρα
 παίδων· ἐγὼ δὲ καὶ τὸς ἡδονῆς ὑπο
 στέγας γυναικῶν σὺν τέκνοις ἅμ' ἐσπόμην.
 δέσποινα δ' ἦν νῦν ἀντὶ σοῦ θαυμάζομεν,
 πρίν μὲν τέκνων σῶν εἰσιδεῖν ξυνωρίδα, 1145
 πρόθυμον εἶχ' ὀφθαλμὸν εἰς Ἰάσονα·
 ἔπειτα μέντοι προῦκαλύψατ' ὄμματα,
 λευκὴν τ' ἀπέστρεψ' ἔμπαλιν παρηίδα
 παίδων μυσαχθεῖς· εἰσόδους· πόσις δὲ σὸς

ὀργὰς ἀφήρει καὶ νεάνιδος χόλον,
 λέγων τάδ'· οὐ μὴ δυσμενὴς ἔσται φίλοις,
 παύσει δὲ θυμοῦ καὶ πάλιν στρέψεις κára,
 φίλους νομίζουσ' οὐσπερ ἂν πόσις σέθεν,
 δέξει δὲ δῶρα, καὶ παραιτήσῃ πατρὸς
 φυγὰς ἀφεῖναι παισὶ τοῖσδ' ἐμὴν χάριν;
 ἢ δ' ὥς ἐσεῖδε κόσμον, οὐκ ἠνέσχετο,
 ἀλλ' ἦνεσ' ἀνδρὶ πάντα· καὶ πρὶν ἐκ δόμων
 μακρὰν ἀπεινὰν πατέρα καὶ παῖδας σέθεν,
 λαβοῦσα πέπλους ποικίλους ἠμπύσχετο,
 χρυσοῦν τε θείσα στέφανον ἀμφὶ βοστρύχοις
 λαμπρῷ κατόπτρῳ σχηματίζεται κόμην,
 ἄψυχον εἰκὼ προσγελῶσα σώματος.
 κᾶπειτ' ἀναστᾶσ' ἐκ θρόνων διέρχεται
 στέγας, ἄβρὸν βαίνουσα παλλεύκῃ ποδί,
 δώροις ὑπερχαίρουσα, πολλὰ πολλάκις
 τένοντ' ἐς ὀρθὸν ὄμμασι σκοπούμενη.
 τοῦνθένδε μέντοι δεινὸν ἦν θέαμ' ἰδεῖν·
 χροιάν γὰρ ἀλλάξασα λεχρία πάλιν
 χωρεῖ τρέμουσα κῶλα, καὶ μόλις φθάνει
 θρόνοισιν ἐμπεσοῦσα μὴ χαμαὶ πεσεῖν.
 καὶ τις γεραία προσπόλων, δόξασά που
 ἢ Πανὸς ὀργὰς ἢ τινὸς θεῶν μολεῖν,
 ἀνωλόλυξε, πρὶν γ' ὄρᾳ διὰ στόμα
 χωροῦντα λευκὸν ἀφρὸν, ὀμμάτων τ' ἀπο
 κόρας στρέφουσιν, αἱμά τ' οὐκ ἐνὸν χροῖ·
 εἶτ' ἀντίμολπον ἦκεν ὀλολυγῆς μέγαν
 κωκυτόν. εὐθύς δ' ἢ μὲν ἐς πατρὸς δόμους
 ὤρμησεν, ἢ δὲ πρὸς τὸν ἀρτίως πόσιν,
 φράσσουσα νύμφης συμφοράν· ἅπαντα δὲ
 στέγῃ πυκνοῖσιν ἐκτύπει δρομήμασιν.
 ἤδη δ' ἂν ἔλκων κῶλον ἐκπλέθρου δρόμου
 ταχὺς βαδιστῆς τερμόνων ἀνθήπτετο·
 ἢ δ' ἐξ ἀναύδου καὶ μύσαντος ὄμματος
 δεινὸν στενάξασ' ἢ τάλαιν' ἠγείρετο·
 διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο.

1150

1155

1160

1165

1170

1175

1180

1185

χρυσοῦς μὲν ἄμφλ' κρατὶ κείμενος πλόκος
 θαυμαστὸν ἰεὶ νᾶμα παμφάγου πυρός·
 πέπλοι δὲ λεπτοὶ, σῶν τέκνων δωρήματα,
 λευκὴν ἔδαπτον σάρκα τῆς δυσδαίμονος.
 φεύγει δ' ἀναστᾶσ' ἐκ θρόνων πυρουμένη, 1190
 σείουσα χαίτην κρᾶτά τ' ἄλλοτ' ἄλλοσε,
 ῥῖψαι θέλουσα στέφανον· ἀλλ' ἀραρότως
 σύνδεσμα χρυσὸς εἶχε, πῦρ δ', ἐπεὶ κόμην
 ἔσεισε, μᾶλλον δις τόσως τ' ἐλάμπετο.
 πίνει δ' ἐς οὐδας ξυμφορᾷ νικωμένη, 1195
 πλὴν τῷ τεκόντι κάρτα δυσμαθῆς ἰδεῖν·
 οὐτ' ὁμμάτων γὰρ δῆλος ἦν κατάστασις
 οὐτ' εὐφυὲς πρόσωπον, αἷμα δ' ἐξ ἄκρου
 ἔσταζε κρατὸς συμπεφυρμένον πυρὶ,
 σάρκες δ' ἀπ' ὀστέων ὥστε πεύκινον δάκρυ 1200
 γναθμοῖς ἀδῆλοις φαρμάκων ἀπέρρεον,
 δεινὸν θέαμα· πᾶσι δ' ἦν φόβος θιγεῖν
 νεκροῦ· τύχην γὰρ εἶχομεν διδάσκαλον.
 πατήρ δ' ὁ τλήμων ξυμφορᾶς ἀγνωσία
 ἄφνω προσελθὼν δῶμα προσπίνει νεκρῷ· 1205
 ᾤμωξε δ' εὐθύς, καὶ περιπτύξας δέμας
 κυνεί προσαυδῶν τοιάδ'· ὦ δύστηνε παῖ,
 τίς σ' ὦδ' ἀτίμως δαιμόνων ἀπώλεσεν;
 τίς τὸν γέροντα τύμβον ὀρφανὸν σέθεν
 τίθησιν; οἴμοι, ξυνθάνοιμί σοι, τέκνον. 1210
 ἐπεὶ δὲ θρήνων καὶ γόνων ἐπαύσατο,
 χρήζων γεραιὸν ἐξαναστήσαι δέμας,
 προσείχεθ' ὥστε κισσὸς ἔρνεσιν δάφνης
 λεπτοῖσι πέπλοις, δεινὰ δ' ἦν παλαίσματα·
 ὁ μὲν γὰρ ἤθελ' ἐξαναστήσαι γόνυ, 1215
 ἢ δ' ἀντελάζυτ'· εἰ δὲ πρὸς βίαν ἄγοι,
 σάρκας γεραιὰς ἐσπάρασσ' ἀπ' ὀστέων.
 χρόνῳ δ' ἀπέστη καὶ μεθῆχ' ὁ δύσμορος
 ψυχὴν· κακοῦ γὰρ οὐκέτ' ἦν ὑπέρτερος.
 κεῖνται δὲ νεκροὶ παῖς τε καὶ γέρων πατήρ 1220
 πέλας, ποθεινὴ δακρύοισι συμφορά.

καί μοι τὸ μὲν σὸν ἐκποδὼν ἔστω λόγον
 γνώσει γὰρ αὐτὴ ζημίας ἀποστροφὴν.
 τὰ θνητὰ δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιάν,
 οὐδ' ἂν τρέσας εἵπομι τοὺς σοφοὺς βροτῶν 1225
 δοκοῦντας εἶναι καὶ μεριμνητὰς λόγων,
 τούτους μεγίστην μωρίαν ὀφλισκάνειν
 θνητῶν γὰρ οὐδεὶς ἐστὶν εὐδαίμων ἀνὴρ·
 ὄλβου δ' ἐπιρρυέντος εὐτυχέστερος
 ἄλλου γένοιτ' ἂν ἄλλος, εὐδαίμων δ' ἂν οὔ. 1230

ΧΟ. ἔοιχ' ὁ δαίμων πολλὰ τῇδ' ἐν ἡμέρᾳ
 κακὰ ξυνάψειν ἐνδίκως Ἰάσονι.
 ὦ τλῆμον, ὥς σου ξυμφορὰς οἰκτείρομεν,
 κόρη Κρέοντος, ἥτις εἰς Ἄιδου δόμους
 οἶχει γάμων ἑκατι τῶν Ἰάσονος. 1235

ΜΗ. φίλαι, δέδοκται τοῦργον ὥς τάχιστα μοι
 παῖδας κτανούσῃ τῇσδ' ἀφορμᾶσθαι χθονὸς,
 καὶ μὴ σχολὴν ἄγουσαν ἐκδοῦναι τέκνα
 ἄλλῃ φονεῦσαι δυσμενεστέρᾳ χερὶ.
 πάντως σφ' ἀνάγκη κατθανεῖν. ἐπεὶ δὲ χρὴ, 1240
 ἡμεῖς κτενοῦμεν, οἵπερ ἐξεφύσαμεν.
 ἀλλ' εἴ ὑπλίζου, καρδία. τί μέλλομεν
 τὰ δεινὰ κἀναγκαῖα μὴ πράσσειν κακά;
 ἄγ', ὦ τάλαινα χεὶρ ἐμὴ, λαβὲ ξίφος,
 λάβ', ἔρπε πρὸς βαλβίδα λυπηρὰν βίου, 1245
 καὶ μὴ κακισθῆς, μηδ' ἀναμνησθῆς τέκνων,
 ὥς φίλταθ', ὥς ἔτικτες· ἀλλὰ τήνδε γε
 λαθοῦ βραχεῖαν ἡμέραν παίδων σέθεν,
 κᾶπειτα θρήνει· καὶ γὰρ εἰ κτενεῖς σφ' ὁμῶς
 φίλοι γ' ἔφυσαν, δυστυχῆς δ' ἐγὼ γυνή. 1250

ΧΟ. ἰὼ Γᾶ τε καὶ παμφαῆς 1255
 στρ.
 ἀκτὶς Ἀελίου, κατῖδ' ἴδετε τὰν
 ὀλομέναν γυναιῖκα, πρὶν φοινίαν
 τέκνοις προσβαλεῖν χερ' αὐτοκτόνον·
 τᾶς σᾶς γὰρ ἀπὸ χρυσέας γονᾶς
 ἔβλασπεν, θεῶν δ' αἵματι πίτνειν
 φόβος ὑπ' ἀνέρων.

ἀλλά νιν, ὦ φάος διογενὲς, κάτειρ-
γε, κατάπαυσον, ἔξελ' οἴκων τάλαι-
ναν φονίαν τ' Ἑρινὺν ὑπ' ἀλαστόρων. 1200
μάταν μόχθος ἔρρει τέκνων, ἀντ.

μάταν ἄρα γένος φίλιον ἔτεκες, ὦ
κυανεῖν λιποῦσα Συμπληγάδων
πετρᾶν ἀξενωτάταν εἰσβολάν.
δειλαία, τί σοι φρενῶν βαρὺς 1205
χόλος προσπίτνει, καὶ δυσμενῆς
φόνος ἀμείβεται;

χαλεπὰ γὰρ βροτοῖς ὁμογενῇ μιά-
σματ' ἐπὶ γαῖαν αὐτοφόνταις ξυνφ-
δὰ θεόθεν πίτνοντ' ἐπὶ δόμοις ἄχῃ. 1270

ΠΑ. α'. οἶμοι, τί δράσω; ποῖ φύγω μητρὸς χέρας;

ΠΑ. β'. οὐκ οἶδ', ἀδελφὲ φίλτατ'. ὀλλύμεσθα γάρ.

ΧΟ. ἀκούεις βοᾶν ἀκούεις τέκνων;
ἰὼ τλαῖμον, ὦ κακοτυχὲς γύναι.

παρέλθω δόμους; ἀρήξαι φόνον δοκεῖ μοι τέκ-
νοις. 1275

ΠΑ. α'. ναὶ, πρὸς θεῶν, ἀρήξατ'. ἐν δέοντι γάρ.

ΠΑ. β'. ὡς ἐγγὺς ἦδη γ' ἐσμέν ἀρκύων ξίφους.

ΧΟ. τάλαιν', ὡς ἄρ' ἦσθα πέτρος ἢ σίδαρος, ἅτις
τέκνων δν ἔτεκες 1280

ἄροτον αὐτόχειρι μοῖρα κτενεῖς.

μίαν δὴ κλύω μίαν τῶν πάρος

γυναῖκ' ἐν φίλοις χέρα βαλεῖν τέκνοις,

Ἴνῳ μανεῖσαν ἐκ θεῶν, ὅθ' ἡ Διὸς

δάμαρ νιν ἐξέπεμψε δωμάτων ἄλῃ. 1285

πίτνει δ' ἂ τάλαιν' ἐς ἄλμαν φόνῳ τέκνων δυσσεβεῖ,

ἀκτῆς ὑπερτείνασα ποντίας πόδα,

δυοῖν τε παῖδοιν ξυνθανοῦσ' ἀπόλλυται.

τί δῆτ' οὖν γένοιτ' ἂν ἔτι δεινόν; ὦ γυναικῶν

λέχος πολύπονον, 1290

ὅσα βροτοῖς ἔρεξας ἦδη κακά.

ΙΑ. γυναῖκες, αἱ τῆσδ' ἐγγὺς ἴστατε στέγης,

ἄρ' ἐν δόμοισιν ἡ τὰ δεῖν' εἰργασμένα

- Μήδεια τοισίδ', ἣ μεθέστηκεν φυγῇ; 1295
 δεῖ γάρ νιν ἦτοι γῆς σφε κρυφθῆναι κάτω,
 ἣ πτηνὸν ἄραι σῶμ' ἐς αἰθέρος βάθος,
 εἰ μὴ τυράννων δώμασιν δώσει δίκην.
 πέποιθ' ἀποκτείνασα κοιράνους χθονὸς
 ἀθῶος αὐτῇ τῶνδε φεύξεσθαι δόμων; 1300
 ἀλλ' οὐ γὰρ αὐτῆς φροντίδ' ὥς τέκνων ἔχω·
 κείνην μὲν οὖς ἔδρασεν ἔρξουσιν κακῶς,
 ἐμῶν δὲ παίδων ἦλθον ἐκσώσων βίον,
 μή μοί τι δράσωσ' οἱ προσήκοντες γένει,
 μητρῶν ἐκπράσσοντες ἀνόσιον φόνον. 1305
- ΧΟ. ὦ τλήμον, οὐκ οἶσθ' οἱ κακῶν ἐλήλυθας,
 Ἰάσον· οὐ γὰρ τοῦσδ' ἂν ἐφθέγξω λόγους.
- ΙΑ. τί δ' ἔστιν; ἣ που καμ' ἀποκτεῖναι θέλει;
- ΧΟ. παῖδες τεθνᾶσι χειρὶ μητρῶα σέθεν.
- ΙΑ. οἷμοι τί λέξεις; ὥς μ' ἀπώλεσας, γύναι. 1310
- ΧΟ. ὥς οὐκέτ' ὄντων σῶν τέκνων φρόντιζε δή.
- ΙΑ. ποῦ γάρ νιν ἔκτειν', ἐντὸς ἣ ἔωθεν δόμων;
- ΧΟ. πύλας ἀνοίξας σῶν τέκνων ὄψει φόνον.
- ΙΑ. χαλᾶτε κλῆδας ὥς τάχιστα, πρόσπολοι,
 ἐκλύεθ' ἄρμους, ὥς ἴδω διπλοῦν κακόν, 1315
 τοὺς μὲν θανόντας, τὴν δὲ τίσωμαι φόνῳ.
- ΜΗ. τί τάσδε κινεῖς κἀναμοχλεύεις πύλας,
 νεκροὺς ἐρευνῶν καμὲ τὴν εἰργασμένην;
 παῦσαι πόνου τοῦδ'. εἰ δ' ἐμοῦ χρεῖαν ἔχεις,
 λέγ' εἴ τι βούλει, χειρὶ δ' οὐ ψεύσεις ποτέ. 1320
 τοιόνδ' ὄχημα πατρὸς Ἥλιος πατὴρ
 δίδωσιν ἡμῖν, ἔρυμα πολεμίας χερός.
- ΙΑ. ὦ μῖσος, ὦ μέγιστον ἐχθίστη γύναι
 θεοῖς τε καμοὶ παντί τ' ἀνθρώπων γένει,
 ἦτις τέκνοισι σοῖσιν ἐμβαλεῖν ξίφος 1325
 ἔτλης τεκοῦσα, καμ' ἄπαιδ' ἀπώλεσας·
 καὶ ταῦτα δράσας ἥλιόν τε προσβλέπεις
 καὶ γαῖαν, ἔργον τλαῖσα δυσσεβέστατον.
 ὅλοι· ἐγὼ δὲ νῦν φρονῶ, τότε οὐ φρονῶν
 ὅτ' ἐκ δόμων σε βαρβάρου τ' ἀπὸ χθονὸς 1330

Ἑλλήν' ἐς οἶκον ἡγόμην, κακὸν μέγα,
πατρός τε καὶ γῆς προδότιν ἢ σ' ἐθρέψατο.
τὸν σὸν δ' ἀλάστορ' εἰς ἔμ' ἔσκηψαν θεοί·
κτανούσα γὰρ δὴ σὸν κάσιν παρέστιον,
τὸ καλλίπρωρον εἰσέβης Ἀργούσ σκάφος. 1335
ἦρξω μὲν ἐκ τοιῶνδε· νυμφευθεῖσα δὲ
παρ' ἀνδρὶ τῷδε καὶ τεκούσά μοι τέκνα
εὐνῆς ἑκατι καὶ λέχους σφ' ἀπώλεσας.
οὐκ ἔστιν ἦτις τοῦτ' ἂν Ἑλληνὶς γυνή
ἔτλη ποῖ', ὧν γε πρόσθεν ἡξίουν ἐγὼ 1340
γῆμαί σε, κῆδος ἐχθρὸν ὀλέθριόν τ' ἐμοί,
λέαιναν, οὐ γυναῖκα, τῆς Τυρσηνίδος
Σκύλλης ἔχουσαν ἀγριωτέραν φύσιν.
ἀλλ' οὐ γὰρ ἂν σε μυρίοις ὀνειδέσι
δάκοιμι· τοιόνδ' ἐμπέφυκέ σοι θράσος· 1345
ἔρρ', αἰσχροποιᾶ καὶ τέκνων μαιφόνε.
ἐμοὶ δὲ τὸν ἐμὸν δαίμον' αἰάζειν πάρα,
ὃς οὔτε λέκτρων νεογάμων ὀνήσομαι,
οὐ παῖδας οὐς ἔφυσα καῖεθρεψάμην
ἔξω προσειπεῖν ζῶντας, ἀλλ' ἀπώλεσα. 1350

ΜΗ. μακρὰν ἂν ἐξέτεινα τοῖσδ' ἐναντία
λόγοισιν, εἰ μὴ Ζεὺς πατὴρ ἡπίστατο
οἷ' ἐξ ἐμοῦ πέπονθας οἷά τ' εἰργάσω·
σὺ δ' οὐκ ἔμελλες τὰμ' ἀτιμάσας λέχη
τερπνὸν διάξειν βίοτον ἐγγελῶν ἐμοί, 1355
οὐθ' ἢ τύραννος οὐθ' ὃ σοὶ προσθεῖς γάμους
Κρέων ἀνατὶ τῆσδέ μ' ἐκβαλεῖν χθονός.
πρὸς ταῦτα καὶ λέαιναν, εἰ βούλει, κάλει,
καὶ Σκύλλαν, ἣ Τυρσηνὸν ᾤκησεν πέδον·
τῆς σῆς γὰρ, ὥς χρῆ, καρδίας ἀνθηψάμην. 1360

ΙΑ. καὶ τή γε λυπεῖ καὶ κακῶν κοινωνὸς εἶ.

ΜΗ. σάφ' ἴσθι· λυεῖ δ' ἄλγος, ἣν σὺ μὴ ἡγελαῖς.

ΙΑ. ὦ τέκνα, μητρὸς ὥς κακῆς ἐκύρσατε.

ΜΗ. ὦ παῖδες, ὥς ὤλεσθε πατρώα νόσφ.

ΙΑ. οὔτοι νιν ἡμῇ δεξιά γ' ἀπώλεσεν.

ΜΗ. ἀλλ' ὕβρις οἷ τε σοὶ νεοδμήτες γάμοι. 1365

- ΙΑ. λέχους σφε κηξίωσας οὔνεκα κτανεῖν ;
 ΜΗ. σμικρὸν γυναικὶ πῆμα τοῦτ' εἶναι δοκεῖς ;
 ΙΑ. ἥτις γε σώφρων· σοὶ δὲ πάντ' ἐστὶν κακά.
 ΜΗ. οἶδ' οὐκέτ' εἰσὶ· τοῦτο γάρ σε δήξεται. 1370
 ΙΑ. οἶδ' εἰσὶν, οἴμοι, σῶ κάρα μιάστορες.
 ΜΗ. ἴσασιν ὅστις ἦρξε πημονῆς θεοί.
 ΙΑ. ἴσασι δῆτα σὴν γ' ἀπόπτυστον φρένα.
 ΜΗ. στυγεῖ· πικρὰν δὲ βάξιν ἐχθαίρω σέθεν.
 ΙΑ. καὶ μὴν ἐγὼ σὴν· ῥάδιοι δ' ἀπαλλαγαί. 1375
 ΜΗ. πῶς οὖν ; τί δράσω ; κάρτα γὰρ καγὼ θέλω.
 ΙΑ. θάψαι νεκρούς μοι τούσδε καὶ κλαῦσαι πάρες.
 ΜΗ. οὐ δῆτ', ἐπεὶ σφᾶς τῇδ' ἐγὼ θάψω χερὶ,
 φέρουσ' ἐς Ἥρας τέμενος ἀκραίας θεοῦ,
 ὥς μὴ τις αὐτοὺς πολεμίων καθυβρίσῃ, 1380
 τύμβους ἀνασπῶν· γῇ δὲ τῇδε Σισύφου
 σεμνὴν ἑορτὴν καὶ τέλη προσάψομεν
 τὸ λοιπὸν ἀντὶ τοῦδε δυσσεβοῦς φόνου.
 αὐτὴ δὲ γαῖαν εἴμι τὴν Ἑρεχθέως,
 Αἰγεῖ συνοικήσουσα τῷ Πανδίωνος. 1385
 σὺ δ', ὥσπερ εἰκὸς, κατθανεῖ κακὸς κακῶς,
 Ἄργους κάρα σὸν λειψάνῳ πεπληγμένος,
 πικρὰς τελευτὰς τῶν ἐμῶν ἰδὼν γάμων.
 ΙΑ. ἀλλὰ σ' Ἑρινὺς ὀλέσειε τέκνων
 φονία τε Δίκη. 1390
 ΜΗ. τίς δὲ κλύει σου θεὸς ἢ δαίμων,
 τοῦ ψευδόρκου καὶ ξειναπάτου ;
 ΙΑ. φεῦ φεῦ, μυσαρὰ καὶ παιδολέτωρ.
 ΜΗ. στεῖχε πρὸς οἴκους καὶ θάπτ' ἄλοχον.
 ΙΑ. στείχω, δισσῶν γ' ἄμορος τέκνων. 1395
 ΜΗ. οὔπω θρηνεῖς· μένε καὶ γῆρας.
 ΙΑ. ὦ τέκνα φίλτατα. ΜΗ. μητρί γε, σοὶ δ' οὔ.
 ΙΑ. κάπειτ' ἕκτας ; ΜΗ. σέ γε πημαίνουσ' .
 ΙΑ. αἰαῖ· φιλίου χρήζω στόματος
 παίδων ὃ τάλας προσπτύξασθαι. 1400
 ΜΗ. νῦν σφε προσαυδᾶς, νῦν ἀσπάζει,
 τότε ἀπωσάμενος. ΙΑ. δός μοι πρὸς θεῶν

μαλακοῦ χρωτὸς ψαῦσαι τέκνων.

ΜΗ. οὐκ ἔστι· μάτην ἔπος ἔρριπται.

ΙΑ. Ζεῦ, τὰδ' ἀκούεις ὥς ἀπελαννόμεθ', 1405

οἶά τε πάσχομεν ἐκ τῆς μυσαρᾶς

καὶ παιδοφόνου τῆσδε λεαίνης;

ἀλλ' ὅποσον γοῦν πάρα καὶ δύναμαι

τάδε καὶ θρηγῶ καπιθεάζω,

μαρτυρόμενος δαίμονας ὥς μοι 1410

τέκν' ἀποκτείνασ' ἀποκωλύεις

ψαῦσαί τε χεροῖν θάψαι τε νεκρούς,

οὓς μήποτ' ἐγὼ φύσας ὄφελον

πρὸς σοῦ φθιμένους ἐπιδέσθαι.

ΧΟ. πολλῶν ταμίας Ζεὺς ἐν Ὀλύμπῳ, 1415

πολλὰ δ' ἀέλπτως κραίνουσι θεοί·

καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,

τῶν δ' ἀδοκῆτων πόρον ἤνρε θεός.

τοιόνδ' ἀπέβη τόδε πρᾶγμα.

NOTES.

1. εἴθ' ὦφελε] 'O that the hull of the Argo had never skimmed through the dark lowering Symplegades in its voyage to the land of the Colchians, and that the pinetree had never fallen by the axe in the glens of Pelion to furnish oars for the hands of the heroes who went in quest of the Golden Fleece for (at the behest of) King Pelias.'— διαπτύσθαι, an epic aorist from the root πτε, whence πτάτο, πταμένη, διέπτατο in the *Iliad*, and ἔπτατο in *Hel.* 18, πταμένας in *Bacch.* 90, πτύσθαι (v. πτέσθαι) *Oed. R.* 17.— *Aīan* is regarded by the Schol. as a proper name, *Aea*, allied to *Æetes*, the father of *Medea*. *Strabo*, i. 10 (C. 21) mentions τὸν Ἰάσονος πλοῦν τὸν ἐς Αἴαν.

4. ἐρετμῶσαι] *Hesych.* κώπαις ἀρμόσαι, lit. 'to fit or furnish with oars.' So τεκνοῦν πόλιν παισίν, *Herc. F.* 6. (The subject is πεύκη, χέρας being the object, and the infinitive, of course, depends on ὦφελε, *debebat*.) Ancient critics remarked on the ὕστερον πρότερον, 'O that the ship had never sailed nor been built' &c.

6. Πελία] 'for Pelias,' who imposed the task in the hope of getting rid of Jason, *Pind. Pyth.* iv. 165. *Apoll. Rhod.* i. 16.

10. πατέρα] Pelias was the brother of Jason's father, Aeson, and had usurped the throne rightfully belonging to Aeson (*Pind. Pyth.* iv. 150). In revenge, Medea was induced by Jason to promise the daughters of Pelias renewed youth for their father, if they killed him and boiled his limbs in a magic cauldron—an experiment which she had first successfully performed on an old ram. The subject was familiar to the early Greek vase-painters. The account is given at length in *Diodor. Sic.* iv. 52, who adds that *Alcestis* was the only one of the daughters of Pelias who refused her aid in the deed.

11. The μὲν here, which refers also to the following clause, describing Medea's happy union at first with Jason, is answered by νῦν δ' ἐχθρὰ πάντα, where both the hostility of Creon, the King of Corinth, whose daughter (Glauce, 'the Maid of the Sea') Jason was about to marry, and the changed conduct of Jason himself are described. The sentence 14, 15 is, of course, parenthetical. The only difficulty is

in the genitive πολιτῶν, for which it is not easy to see why, as there is no metrical reason against it, the poet did not write πολίταις, which however has very slight MS. authority. The pause in the verse would naturally, though wrongly, lead us to construe φυγῇ πολιτῶν. It would have been less harsh to say ὦν πολιτῶν—χθόνα, than πολιτῶν ὦν χθόνα. But not unlike the present case of attraction to the relative when it follows the noun, is Soph. *Trach.* 150, τότ' ἄν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν πρᾶξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.—φυγῇ, by her flight from her native country in company with Jason.

13. συμφέρουσα] being σύμφορος, 'pulling well together,' as we familiarly say by the same metaphor from a yoke. Ar. *Lysist.* 165, οὐ γὰρ οὐδέποτε εὐφρανθήσεται ἀνὴρ, ἐὰν μὴ τῇ γυναίκεϊ συμφέρῃ. Inf. 242, μὴ βίᾳ φέρων ζυγόν.

19. αἰσυμνᾷ] 'is lord of.' Homer has αἰσυμνήτης, *Od.* viii. 258, and Aristotle uses it in the *Politics* for a supreme governor with authority somewhat like the Roman Dictator. The Schol. says it was a Cumæan word.

21. βοᾷ] 'she frantically talks of his oaths, and appeals to the faith that he most solemnly pledged with his own right hand, and makes the gods her witnesses what a return she is getting from Jason.' The point is, that she calls down on his head the vengeance due for broken oaths, the Greeks regarding perjury as one of the heaviest of the social sins.

24. ὑφείσα] 'resigning,' making no effort to assuage her bodily discomforts arising from want of food &c.

25. συντήκουσα] 'wasting in tears all the long weary time since she first became aware that she had been wronged by her husband.' So τήκει βίον, inf. 141. The σύν in compounds often gives the sense of confused and bewildered action and its results. So inf. 689, τί γὰρ σὸν δμμα χρώς τε συντέτηχ' ὄδε. *Suppl.* 1106, δέμας συντακεῖς.

28. ὥς πέτρος] Aesch. *Prom.* 1022, ὀχλεῖς μάτην με κῦμ' ὅπως παρηγορῶν. *Androm.* 537, τί με προσπίτνεις, ἄλιαν πέτραν ἢ κῦμα λιταῖς ὥς ἱκετεύων ;

30. στρέψασα] ἀποστρέψασα, turning it away so as to weep unseen, πρὸς αὐτήν.

33. ἀτιμάσας ἔχει] 'persists in slighting her,' i.e. shows his determination to do so by resolving to marry another. Soph. *Ant.* 22, τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει. *Ibid.* 192, καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω.

34. ἐγνώκε] She now knows by bitter experience what it is, i.e. how much better, not to be deprived of a home. Cf. 328, 650. A Greek refugee had no legal rights in his or her adopted city, but remained a ξένος, an outcast from the δῶτα, unless presented with the rights of citizenship by a special privilege.

37. βουλεύσῃ] refers to some sudden, or at least par-

ticular and definite, action, whereas *βουλεύη* would have implied a fear that she was already plotting mischief.—Cf. inf. 317.—*νέον*, a common euphemism for *κακόν*.

38. *βαρεῖα*] ‘morose,’ ‘moody,’ ‘resentful.’ We have no English word exactly to express it. Similarly *Antig.* 763, *νοῦς δ’ ἐστὶ τηλικούτος ἀλγίστας βαρύς*. *Aesch. Eum.* 690, *βαρεῖα χώρα τῇδ’ ὁμιλήσω πάλιν*.

39. *τήνδε*] ‘This woman,’—pointing, perhaps, to the door of the room where she was supposed to lie.

40, 1. This couplet occurs again 379, 80, and it is a question if we should not here read *δειμαίνω τέ νιν μὴ καὶ τύραννον*, κ.τ.λ. By *τύραννον* it would seem that Creon is meant, unless we should further read either *μὴ τὴν τύραννον*, or *τυράννω* (Scaliger), or *τυράννου* (Hermann). Taken alone, it is doubtful if *τύραννον* could refer to the king’s daughter. Compare however inf. 957, 1356.—*καὶ* is emphatic, and not to be mistaken for *τε*—*καί*. Cf. *Alcest.* 646, *ἦν ἐγὼ καὶ μητέρα πατέρα τ’ ἄν ἐνδίκως ἔν ἡγοίμην μόνην*.

43. *μείζω συμφορὰν*] viz., the being condemned to death, besides the being slighted by Jason.

45. Between *οἴσεται*, the MSS. reading, and *ᾄσεται*, the probable conjecture of Muretus, it is impossible certainly to decide, since both *καλλινικόν* (*ὕμνον*) *ᾄδειν* and *καλλίνικον* (*ἀθλον*) *φέρειν* (*Pind. Nem.* iii. 17) were in use.—*συμβαλὼν*, so *Elect.* 906, *ἐχθραν τῷδε συμβεβλήκαμεν*. Inf. 521, *συμβάλωσ’ ἔριν*.

46. *ἐκ τρόχων*] ‘from their races,’ more usually *δρόμων*. Some read *τροχῶν*, ‘from their games at hoop.’ For *ἐκ*, cf. *Theocr.* i. 16, *ἡ γὰρ ἀπ’ ἀγρας τανίκα κεκμακῶς ἀμπαύεται*.

48. *νέα φροντίς*] Compare *Soph. Trach.* 144, *τὸ γὰρ νεῆξον ἐν τοιοῖσδε βόσκεται χώροισιν αὐτοῦ*, i.e. *ἐν κακῶν ἀπειρία*, ‘there in such rural haunts.’—*οὐκ ἀλγεῖν*, i.e. *ἀλλὰ μάλλον χαίρειν*. This seems a better interpretation than to suppose a *hyperthesis* of *οὐκ*, for *οὐ φιλεῖ ἀλγεῖν*.

49. *οἴκων—δεσποίνης*] The double genitive presents no real difficulty. The nurse, as a slave, was a chattel (property) of the house but belonging to, or in possession of, her mistress.—*παλαιὸν*, cf. *Elec.* 403, *ἔλθ’ ὡς παλαιὸν τροφὸν ἐμὸν φίλου πατρός*. *Ibid.* 851, *πατρός παλαιοὶ δμῶες*. The epithet implies the confidential service of many years, and does not refer merely to age.

50. *ἄγουσα*] ‘passing your time in solitude.’ So *ᾄγειν σχολήν*, inf. 1238, *otium agere* &c.

52. *μόνη λείπεσθαι*] forms one idea, ‘to be left alone by you.’ *Alcest.* 406, *λείπομαι φίλας μονόστολός τε ματρός*. Cf. inf. 76.—*πῶς*, ‘how is it that,’ i.e. surely she does not. The answer of the nurse amounts to this: ‘I left her to disburden my mind to the elements by coming forth alone.’ So Prometheus invokes earth and sky, air and

sea, in his soliloquy v. 88. Compare Soph. *El.* 86, Eur. *El.* 59, *Androm.* 91, *Iph.* T. 42.

56. ἐγὼ γάρ] ('And this general remark applies also to myself;') for I have advanced to such a climax of grief as to have conceived a strong desire to come hither and tell to the Earth and Sky the misfortunes of my lady.'

58. μολούσῃ] The syntax is irregular for μολούσαν. It may however have been altered by some one who thought the μ' represented μοι. Cf. Soph. *Oed. R.* 350—3, ἐννέπω σε—ὡς δντι κ.τ.λ. The converse construction is common: cf. 815, 888. Inf. 1237—8 we have both cases combined.

60. ζηλῶ σε] 'Simpleton that you are!' An ironical phrase, 'I wish I were as wise as you.' The accusative and genitive are the regular syntax. Soph. *El.* 1027, ζηλῶ σε τοῦ νοῦ. Ar. *Vesp.* 1450, ζηλῶ σε τῆς εὐτυχίας. *Iph. A.* 677, ζηλῶ σε μᾶλλον ἢ 'μὲ τοῦ μηδὲν φρονεῖν.

ibid. μεσοῖ] 'it is not yet (even) in the middle;' 'it has not got half-way yet.' So Aesch. *Pers.* 435, εὖ νῦν τόδ' ἴσθι, μηδέπω μεσοῦν κακόν. Ar. *Ran.* 924, ἐπεὶ τὸ δρᾶμ' ἤδη μεσοίῃ.

61. ὦ μῶρος] *O stultam!* 'The foolish woman!' Cf. 1075. So *Hel.* 461, Αἴγυπτος; ὦ δύστηνος, οἱ πέπλευκ' ἄρα.—δεσπότας, 'If one must say this (μῶρος) of our masters.'

62. νεωτέρων] The banishment of Medea and her sons, whereas τὰ δεσποτῶν κακῶς πίνοντα refers to her being slighted by her husband, sup. 20.

64. οὐδέν] Alarmed by her excited question τί δ' ἔστιν; he pretends that what he had just said was but a passing remark.—μετέγνων, 'I am sorry for,' 'I retract.'

67. οὐ δοκῶν κλύειν] 'pretending not to be listening.' As in οὐ φημι, οὐκ οἶμαι, οὐ χρή. 'I think not,' 'you ought not,' &c., the negative sense belongs rather to the infinitive. Cf. *Hipp.* 119, μὴ δόκει τούτων κλύειν. *Electr.* 925, ἀλγιστα δ' ᾧ κεις, οὐ δοκῶν οἰκεῖν κακῶς. Inf. 295.

68. πεσσοῦς] This is usually explained 'the place where draughts are played;' but Mr Mahaffy has shown (*Hermathena*, i. p. 239) that stone seats are meant. He compares Hom. *Od.* iv. 406—9, and a verse of Cratinus, ἐνθα Διὸς μεγάλου θῶκοι πεσσοί τε καλοῦνται, and this, he adds, "proves that a certain set of stone seats at Athens were called πεσσοί." The poet may easily have transferred the term to Corinth.—ἐνθα δὴ, see on *Alcest.* 5.

72. σαφῆς] ἀληθής, 'I don't know if the report is true; but I should be glad if it were not so.' We might expect μὴ εἶναι. See 48, 67.

75. εἰ καί] If he has a quarrel with the mother, surely he will not allow his sons to be so treated.

76. λείπεται] 'are giving way,' 'are being held secondary to.'—τοῖσδε δώμασιν, 'his present family,' Medea and her children.

79. νέον παλαιῶ. See on 62.

83. δλοιοτο μὲν μή] The sense is, 'I will not say, may he perish! though I think the imprecation is deserved.' Elmsley compares Soph. *Trach.* 383, δλοιοτο μή τι πάντες οἱ κακοί, τὰ δὲ λαθραῖ' δς ἀσκεῖ μὴ πρέποντ' αὐτῷ κακά.

86. ὡς πᾶς τις] 'Every man is naturally selfish,' φίλαυτος. Soph. *Oed. Col.* 309, τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος; The inference meant is, that if a man is αὐτῷ φίλος he will be, in proportion, κακὸς ἐς φίλους, which, the old man says, is the common state of things.

87. δικαίως] 'disinterestedly.' This word is often opposed to κέρδος, as *Heracl.* 2—3, *Thuc.* iii. 56 and 84.

88. οὐ στέργει=μισεῖ] or rather, perhaps, εἰ represents ἐπειδή. Hence οὐ is used where we should expect μή. The sense is '(κέρδους χάριν, in this case;) since to gain a bride a father shows no natural love to his own progeny.'

90. σὺ δὲ] addressed confidentially to the old man: 'Keep these children to themselves as much as you can, and don't let them come near their mother in her ill humour.'

92. ταυρουμένην] 'glaring on them with the wild eye of a savage bull.' Cf. 188, *Bacch.* 743, *Hel.* 1558. A bull is supposed to look askance, and as it were to take sight along his horn, εἰς κέρας παρεμβλέπειν, when about to strike. Words of this kind are usually compounded with ἐξ or ἀπό, as ἐκθηριωθείς, ἐκδρακοντωθείς (*Aesch. Cho.* 540) ἐξανδρωθείς &c. But τεταύρωσαι occurs *Bacch.* 922.

94. τινα] as the object, is difficult to explain. We should expect τινι, 'before it alights (falls) on some one.' But perhaps χόλον is meant, and τινα is the subject; 'before some (effect of) her rage falls on us.'

96. Medea does not appear on the stage till 214, so that her soliloquy within the palace is now heard.

97. πῶς ἄν. See inf. 173.

98. τόδ' ἐκείνο] 'there it is,' 'this is just what I told you.' See *Troad.* 620. We have τοῦτ' ἐκείνο more commonly as a comic phrase. Soph. *Antig.* 384, ἥδ' ἐστ' ἐκείνη τοῦργον ἢ 'χειργασμένη.

106. ἀρχῆς ἐξαιρόμενον] 'reared up from its early stage,' 'commencing with small beginnings.' Like *extollere*, ἐξάλλειν is used of rearing tender plants, as in Soph. *Trach.* 147, ἀλλ' ἡδοναῖς ἄμοχθον ἐξάλλει βλον.—ἀνάψει, sc. Μήδεια, 'that she will soon make it blaze out with greater fury.' The simile perhaps is from a bright cloud which seems to become more and more fiery. *Hipp.* 173, στυγνὸν δ' ὀφρύων νέφας αὐξάνεται. The syntax seems to be δηλὸν ἐστι νέφος οἰμωγῆς, ὡς τάχα ἀνάψει αὐτό. Some take ἀνάψει intransitively, 'that it will blaze out.'

110. δηχθεῖσα] 'What will a naturally high spirit do, now that it has been stung by injuries?' Cf. 817, 1370.

114. καὶ παῖς κ.τ.λ.] 'And thus (father and sons having perished) may there be an end of the whole family.'

116. σοί] addressed to Medea not as present, but by way of apostrophe.

118. ὑπεραλγῶ] i.e. ὑπὲρ ὑμῶν, or perhaps the preposition has intensive force. *Heracl.* 618, ἀλλὰ σὺ μὴ προπίτνων τὰ θεῶν φέρε, μὴδ' ὑπεράλγει φροντίδα λύπη.

119. καὶ πῶς] 'Somehow or other, being accustomed to be controlled in few things and to have authority in many, they find it hard to alter their resentments. (Well! I envy not their lot;) for the being used to live on equal terms with others is the better fortune.' Creon is meant, who is not likely to forego the anger he has conceived against Medea and her children. The habit of being obeyed, says the poet, tends to make a tyrant inexorable.

124. ὀχυρῶς] 'securely,' without the apprehensions which a τύραννος entertains.

126. τοῦνομα] As a saw or maxim it claims superiority over others. Thus Aeschylus says, *Eum.* 503, παντὶ μέσφ τὸ κράτος Θεὸς ὤπασε. Still more useful, he adds, is it in its practical bearing on life.

127. τὰ ὑπερβάλλοντα] Whatever is in excess, or overshoots the mark, never avails for men when they stand in need (or want it most), lit. 'avails at no fit time.' Elmsley renders οὐδένα καιρὸν δύναται by *plus aequo valent*, 'too much power serves them badly in a strait.' Thus καιρὸν is nearly a synonym of μέτρον. Compare, however, *Hel.* 479, καιρὸν γὰρ οὐδέν' ἦλθες. *Aj.* 34, καιρὸν δ' ἐφήκεις. *Ib.* 1316, καιρὸν ἴσθ' ἐληλυθώς. Or again, if we take καιρὸν in what appears to be its primary sense, 'the point aimed at in shooting,' the sense will be, 'arrows that fly too high reach no mark at all,' but are wasted and lost. See Aesch. *Ag.* 355.

129. ὅταν ὀργισθῇ] When too much power or prosperity has excited the anger or envy of the gods, they bring the greater ruin on a family; *feriunt summos fulmina montes*.

131. ἐκλυον] The chorus, who as yet have taken no part in the action, have heard Medea's wailings within the house, and now come forward to inquire the cause. Thus we have no παράοδος proper, but the dialogue of the chorus with the actors, technically termed τὰ ἀπὸ σκηνῆς.

134. ἐπ' ἀμφιπύλου μελάθρου] supply ἐστῶσα, as Herod. v. 93. 3 (compared by Elmsley), ἐστεῶτες ἐπὶ τῶν θυρέων. 'While standing at the palace without, I heard a voice within.' The outer door, ἀσλείος, and the inner door closing the women's apartment, μέταυλος θύρα, are meant; and the chorus say that they heard the voice through both.—ἔσω, apparently for ἐντὸς, though in most cases motion is implied. See, however, *Hipp.* 2.

136. οὐδὲ συνήδομαι, i. e. καὶ συμπενοῶ. Cf. *Rhes.* 958, οὐ μὴν θανόντι γ' οὐδαμῶς συνήδομαι.

137. κέκρανται (κραίνω) is explained by the Schol. τετέλεσται, ὅλον ὑπάρχει. If the text is right, the sense is, 'since it (the house) has been proved (or brought to be) friendly to me.' But κέκραται is a likely reading, as κίρνασθαι φιλίαν, νεοκρὰς φίλος, &c. occur.

140. ἔχει] *totum tenet, possidet*. The MSS. however give ὁ μὲν γὰρ ἔχει, corrected by Musgrave.

141. τάκει] διαφθείρει, *aetatem consumit*.—παραθαλπόμενα, 'comforted.' Compare παραθέλγειν, *Aesch. Ag.* 71. Construe οὐδενὸς φίλων μύθοις.

144. φλόξ οὐρανία] the lightning. With the next verse compare *Prom.* v. 766, τί δῆτ' ἐμοὶ ζῆν κέρδος; *Inf.* 798.

146. καταλύσασθαι βίотαν] 'to bring life to a close,' is cited by Elmsley also from *Eur. Fragm. incert.* 110. The active occurs *Suppl.* 1003, ἐς Αἶδαν καταλύσουσ' ἔμμοχθον βίотον. A similar phrase is βίου καταστροφή.

150. τίς ποτε κ.τ.λ.] 'What kind of passion for unsatisfied marriage-rights can that be, too amorous lady! which shall be so eager to end it by death?' The chorus lay the blame on Medea's ardent temperament (she is thence called *sequax*, *Propert.* v. 5, 41) rather than on Jason's perjury. Cf. 1369. There can be no doubt that ματαία bears the sense here assigned it; see *Aesch. Suppl.* 194, and the note. For the sentiment, cf. *Hipp.* 441, οὐ τάρᾳ λύει τοῖς ἐρώσι τῶν πέλας, ὅσοι τε μέλλουσ', εἰ θανεῖν αὐτοὺς χρεών.

154. μηδέν] for μηδαμῶς. Cf. *inf.* 190. *Andr.* 88, 463. *Aesch. Ag.* 1438, μηδέν θανάτου μοῖραν ἐπεύχου.—τόδε, the being killed by lightning, 144.

155. σεβίζει] προτιμᾷ, πρεσβεύει, προαιρεῖται.

156. τόδε] 'at this.' Verbs of pleasure or displeasure, or any mental emotion, take an accusative of the object, as δυσχεραίνειν, ἡδεσθαί τι, &c.

157. συνδικήσει] σύνδικος ἔσται. Zeus will be your advocate, will see you righted, in this.

160. Medea invokes the goddesses who preside over Justice and Marriage to be witnesses of her ill-treatment.

164. αὐτοῖς μελάβροισ] See *Aesch. Prom.* 229, 1068.—διακναιομένους, *in eo ut pressum eant*, lit. 'being cut off short.' *Aesch. Ag.* 65, διακναιομένης ἐν προτελείοις κάμακος.

165. οἷ γε] 'since they have the boldness to commence the wrong against me,' and therefore are liable for the whole blame.

166. ἀπενάσθην] (ναίω) 'which I so discredibly left, after having killed my own brother,' viz. Apsyrtus, whom Medea slew and scattered his limbs to detain her father Aeëtes from pursuing her. Cf. *Iph. T.* 175, τηλόσε γὰρ δὴ σᾶς

ἀπενάσθην πατρίδος καὶ ἐμᾶς. *Ib.* 1259, Θέμιν δ' ἐπεὶ γὰρ ἰὼν παῖδ' ἀπενάσσατο.

169. εὐκταῖαν] invoked in prayer. *Orest.* 214, τοῖσι δυστυχούσιν εὐκταῖα Θεός. *Aesch. Theb.* 720, πατρὸς εὐκταῖαν Ἐρινύν.

173. πῶς ἂν] 'would that.' A wish is expressed by asking how a thing may be done. Cf. *Hipp.* 209, πῶς ἂν ὄροσερᾶς ἀπὸ κρηνίδος καθαρῶν ὑδάτων πῶμ' ἀρυσαίμην; *Supr.* 97, πῶς ἂν ὀλοίμαν.

178. τὸ πρόθυμον φίλοιςιν] for ἡ ἐς φίλους προθυμία.

182. φίλα καὶ τὰδ' αὖδα] 'Tell her, too, that we are her friends.'

183. σπεῦσον δέ τι] 'But be quick about it, lest she should be before you in doing some harm to her children within.' The τι belongs to the imperative, and seems to mean 'do something promptly.' So the Comic poets use ἀνύσας τι.—μεγάλως, 'with terrible force,' like a hurricane.—πένθος, for λύπη, is rarely used; it properly means 'mourning.' Cf. *inf.* 268.

184. εἰ πεῖσω] 'whether I shall persuade,' i.e. I fear I shall not. See *Aesch. Suppl.* 70, quoted on 990 *inf.*—ἐκιδώσω, I will freely bestow, I will not grudge, the favour you ask, of a little trouble.

188. ἀποταυροῦται] cf. 92.—δέργμα, a somewhat irregular accusative, as if ἔχουσα had been added (*Hec.* 1265). 'She has the fierce glare of a lioness with whelps, and shows herself like a savage bull to her attendants.' So ταυρηδὸν ὑποβλέπειν, *Plat. Phaed.* p. 117 B. ἐβλεψε γοῦν ταυρηδὸν, *Ar. Ran.* 804.

190. οὐδὲν] for οὐδαμῶς. See 154. The poet speaks of music as a festive enjoyment, and wonders that it has not been used (as our Sacred Music is) as a resource and a consolation in grief.

197. ἐξ ὧν] sc. λυπῶν. 'Albeit from these violent deaths and serious mishaps (arise, and) cause the overthrow of families.'

199. τάδε μὲν] It would be a good use of music to apply it as a remedy, whereas it is a needless adjunct to festivity, which has enough of pleasure in itself. *Aesch. Cho.* 475, παρ' εὐδείπνοις ἔσει ἀτιμος ἐμπύροισι κνισωτοῖς χθονός.

205. βοᾷ] As in v. 187, we may supply some participle to ἄχρα, like χέουσα, or ἄχρα βοᾷ may form an equivalent to ὀδύρεται, so as to govern προδόταν,—a syntax of which there are many examples.—τόν ἐν λέχει, sc. ὃν εἶχε σύννευον, the word προδότης being somewhat indefinite.

207. θεοκλυτεῖ] ἐπικαλεῖται. *Aesch. Pers.* 502, ἐπεὶ δὲ πολλὰ θεοκλυτῶν ἐπαύσατο στρατός. Medea is said to invoke, or passionately appeal to, the solemn oaths which brought

her, or persuaded her to cross, to the opposite coast of Hellas through the sea at night (in stealthy escape) in her voyage from Colchis to the Thracian Bosporus. This is called the 'key of the Pontus' as commanding the entrance, and ἀπέραντον, because there is no passage through the closed inland sea. Cf. ἀπέραντον δίκτυον ἄτης, *Prom.* V. 1099.

208. Ζηνὸς Θέμιν] *Aesch. Suppl.* 354, ἱκεσία Θέμιν Διὸς Κλαρίου.

214. Medea now first appears on the stage. She is conscious of having given vent in retirement to her feelings of resentment, and she deprecates the charge of moodiness and reserve, expressing her willingness to conform to the social customs of Corinth (222), and alleging in excuse for her conduct the crushing grief which a woman feels at being deserted by her husband.

ibid. ἐξηλθόν] *Troad.* 647, κἄν προσῇ κἄν μὴ προσῇ ψόγος γυναιξίν, αὐτὸ τοῦτ' ἐφέλκεται κακῶς ἀκούειν, ἥτις οὐκ ἔνδον μένει.

215. μὴ here is 'lest,' ἵνα μὴ, and not the imperative construction. There is also a reading μέμψησθε.

216. σεμνοῦς] 'proud,' 'reserved.' This passage is justly considered difficult. Dr Kennedy (*Studia Sophoclea*, Pt. 1, *Introd.* p. xvi.) renders it thus: 'I know of many people, some within my personal observation, others that are strangers to me, who by a haughty bearing have gained ill repute, while others again, from a quiet manner, have earned the credit of easy-tempered laziness.' In this sense we may compare ὡς ἀπ' ὀμμάτων, 'to judge by the sight,' in *Oed. Col.* 15. Others explain, 'some by living out of sight, others by being in public;' i.e. the charge of pride is apt to be brought against people from the most contrary motives; however they act, they do not escape blame.

218. ῥαθυμίαν] This word seems aimed at those whom the Athenians called ἀπράγμονες, persons neutral or indifferent in politics. Cf. 297.

219. δίκη γάρ] (And no wonder that people's motives are misrepresented;) for men look at the acts of others with jaundiced eye, and learn to dislike them before they fully understand them.—σπλάγχνον, i.e. καρδίαν, φρένα.

222. ξένον] As a stranger ought to conform to the customs of a city in which he resides (Medea speaks of herself as one who has come to reside at Corinth), so a citizen ought not to make himself disliked by churlishness and discourtesy, ἀμαθία. Cf. *Suppl.* 892, πρῶτον μὲν, ὡς χρὴ τοὺς μετακοῦντας ξένους, λυπηρὸς οὐκ ἦν οὐδ' ἐπιφθονος πόλει. The poet alludes to the greater laxity and free intercourse between the sexes in Corinthian life than pre-

veiled at Athens. Medea says that persons are blamed unjustly by those who do not look for motives; but her motive for appearing in public is the sanction which the city gives to the custom, and because, if she had not done so, she might have been charged with sulking and moroseness.

223. ἀνθάρης] 'who by becoming bold and blunt has made himself disliked,' &c. It has been thought that these words are aimed at the demagogue Cleon.

225. ἐμῶ δέ] but my case is different: not pride, but mental anguish has caused me to keep aloof from my friends.

228. The MSS. agree in γιγνώσκειν, 'on whom depended my right view in all things.' But the Schol. says the infinitive was introduced by the actors, who (we may suppose) did not understand the phrase ἐν ᾧ ἦν τὰ πάντα. Ovid, *Her.* 12. 162, 'deseror—conjuges, qui nobis omnia solus erat.' Canter read γινώσκω. See inf. 935.

232. ὑπερβολῇ] lit. 'by an outbidding of money,' i.e. by the offer of larger dowries than others. In *Hipp.* 628 the father is similarly said to get rid of his daughters (ἀποικίσαι) by assigning them dowries, προσθεὶς φερνὰς.

234. τοῦτο] viz. τὸ λαβεῖν δεσπότην. The other κακὸν is the having to buy a husband with money.

236. ἀπαλλαγαί] Divorce is thought discreditable in a woman, and she cannot repudiate her husband (if she should have the misfortune to have got a bad one, κακὸν λαβεῖν). There is emphasis on γυναῖξιν,—'women cannot do this, though men may.' Cf. 244, 1375.

238. ἥθη] This may mean 'places of abode,' but its connexion with νόμους makes the sense 'new ways and customs' more probable. In contrast with καινὰ ἥθη is οἶκοθεν, 'from the friends and companions of her own home.' Some render οἶκοθεν 'from her own heart' (knowledge or intelligence). So *Troad.* 652, νοῦν διδάσκαλον οἶκοθεν ἔχουσα χρηστόν.—δῖψι χρήσεται, 'what sort of a man she will have to live with as the partner of her couch.'—μάλιστα, i.e. in preference to others.

241. ἐκπονουμέναισιν] 'managing,' 'contriving,' 'arranging,' so as to obtain a good husband.

243. θανεῖν χρεῶν] there is no help for it but death.

245. ἄσους] 'weariness,' ἐννυῖ.—ἡλικας, his equals in age. There was a maxim ἡλιξ τέρπει τὸν ἡλικά.

247. μίαν ψυχὴν] so. τὴν τοῦ ἀνδρός. 'We women, confined to the house, have only one friend to turn to.' Cf. *Androm.* 872, τὰ μὲν γὰρ ἄλλα δεύτερ' ἂν πάσχη γυνή· ἀνδρὸς δ' ἀμαρτάνουσ' ἀμαρτάνει βίον.

248. λέγουσι δ' ἡμᾶς] 'Now they say of us (in contempt) that we live a life without danger at home, while

they have to fight with the spear. How little do they know! I would rather stand by the shield (with a shield on my arm) in three fights, than give birth to a child once!' Compare Aesch. *Cho.* 905, μή 'λεγχε τὸν ποιοῦντ' ἔσω καθημένη.—τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω.

252. πρὸς σέ] to you, the leader of the chorus of Corinthian women.

254. δνησις] the enjoyment, the blessings of life.

256. λελησμένη] (λητίζεσθαι), 'carried off (by him) as a captive.' She represents her husband in an invidious light, though the act had been voluntary on her part. Cf. *Troad.* 373, γυναικὸς—οὐ βίῃ λελησμένης.

258. μεθορμίσασθαι] lit. 'to change my moorings out of the way of,' i.e. 'to fly to as a refuge from this sad lot.' Cf. 441.

259. σοῦ τυγχάνειν] 'to gain your assent.' So *Hipp.* 328, μείζον γὰρ ἢ σοῦ μὴ τυχεῖν τί μοι κακόν; *Orest.* 700, ἦν δ' ἀνῆ πνοὰς, τύχοις ἂν αὐτοῦ ῥαδίως, ὅσον θέλεις, σο. τοῦ δήμου. (The verse is, perhaps, in some way corrupt, the best MSS. giving τοσοῦτον δέ σου. Perhaps αἰτήσομαι should be read for βουλήσομαι. Cf. *Soph. Aj.* 825, αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.)

262. τὸν δόντα κ τ.λ.] 'To punish both Creon who gave his daughter, and the daughter who has married (i.e. has already virtually married) Jason.' The middle verb is used of the woman, *nubere*, the active of the man, *nuptum ducere*, as inf. 288, Aesch. *fragm.* σοὶ μὲν γαμείσθαι μόρσιμον, γαμεῖν δ' ἐμοί. For the cognate accusative δίκην, compare *Heracl.* 852, νέος γενέσθαι κάποτ' ἵσασθαι δίκην ἐχθροῦς. *Ibid.* 882, ἐχθροῦς λαβόντα μὴ ἀποτίσασθαι δίκην. *Bacch.* 345, τόνδε τὸν διδάσκαλον δίκην μέτειμι.

268. πενθεῖν] See on 185. Aesch. *Ag.* 550, τί ταῦτα πενθεῖν δεῖ;

272. εἶπον] i.e. λέγω, κελεύω. It does not appear that Creon had given this order before: see on 443. No present tense of this verb being in use, the aorist was easily admitted by the idiom of the language. So sup. 223, οἷδ' ἀστὸν ἦν εἶπ'.

274. βραβεὺς] the sole arbiter. In Aesch. *Ag.* 222, the chiefs of the expedition, viz. the two kings, are called φιλόμαχοι βραβεῖς, in *Soph. El.* 690 the umpire of the games. *Pers.* 302, μυρίας ἵππου βραβεύς.

278. ἐξιᾶσι] 'are letting out all the rope,' or giving the sails full play to the wind. The phrase seems opposed to στέλλειν λαῖφος, to take in reefs, and so shorten sail. So *Tro.* 94, δταν στράτευμ' Ἀργεῖον ἐξίη κάλως. *Herc. F.* 837, ἔλαυνε, κίνει, φόνιον ἐξίει κάλων. *Ar. Equit.* 756, νῦν δὴ σε πάντα δεῖ κάλων ἐξιέναι σεαυτοῦ.—ἄτης ἐκβασίς, any landing-place from the sea of calamity, ἄτης ἄβυσσον πέλαγος οὐ

μάλ' εὐπορον τόδ' ἐσβέβηκα, Aesch. *Suppl.* 464. A ship is said *προσίσχειν* (*Or.* 362) or *προσφέρεσθαι* when it nears the shore, *Iph. A.* 287, *νήσους ναυβάταις ἀπροσφόρους*. Aesch. *Pers.* 279, *ἀπρόσοιστος γὰρ ὁ Περσῶν στρατός*.

280. *δμως*] Though the victim of ill-treatment and oppression, I will presume, on the grounds of justice, to put a question to my oppressor. Creon's answer is well suited to the character of a tyrant. His motive, he avows, is selfish. His reply is tantamount to saying, 'I banish you because I choose it.'—*παραμπισχειν* (*al.* *παραμπέχειν*), 'to veil my words,' 'to cloak them by indirect excuses.' Compare *παρασύρειν ἔπος*, Aesch. *Prom.* 1086.

283. *ἀνήκεστον*] The result (*inf.* 1200) justifies the expression; but Creon may have feared the same effect of a sorceress' skill on his daughter's health that Hermione complains of from Andromache, *Andr.* 158.

284. *συμβάλλεται*] 'contribute.' It seems we must supply *μέρος*, or in other words, take *δείματος* as a partitive genitive. No example of a precisely similar construction has yet been cited from ancient writers; for in *Thuc.* iii. 36, not *προσξυνεβάλλετο τῆς ὁρμῆς*, but *προσξυνελάβοντο τῆς ὁργῆς αἱ Πελοποννησίων νῆες* (the reading of the best MSS.), seems clearly right.

291. *μαλθακισθέντα*] 'by relenting,' 'by showing mercy.' Aesch. *Prom.* 973, *Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται*. *Thuc.* iii. 37, *ὅτι ἂν—οἴκτω ἐνδῶτε, οὐκ ἐπικινδύνως ἡγείσθε ἐς ὑμᾶς καὶ οὐκ ἐς τὴν τῶν ξυμμάχων χάριν μαλακίεσθαι*.

293. *οὐ νῦν πρῶτον*] See *inf.* 445.

294. Medea here speaks of the danger of being too clever; but the poet perhaps glances at the unsound teachings of the more pretentious sophists, rivals of Anaxagoras and Socrates.

295. *οὐποτε*] See on 67, 493.—*ἐκδιδάσκεσθαι*, 'to have his children taught to be too clever (or, extraordinarily clever,' 'to a degree beyond what is needful and right'). *Hipp.* 948, *σὺ δὲ θεοῖσιν, ὡς περισσὸς ὢν ἀνὴρ, ξύνει*; i.e. 'as some one out of the common way.'

297. *χωρὶς γάρ*] 'For beside the general charge of inactivity (being *ἀπράγμονες*, *sup.* 218), which they have to bear, they win for themselves a jealous ill-feeling from the citizens.' Elmsley well compares *Plat. Symp.* p. 191 A, *ἀπέθνησκον ὑπὸ τοῦ λιμοῦ καὶ τῆς ἄλλης ἀργίας*, and Boethe adds a remarkable parallel from *Phaed.* p. 234, *οἱ σοφοὶ οὖν, φησιν, πρὸς τῷ δόξαν ἀργίας ἔχειν, καὶ φθονοῦνται ὑπὸ τῶν ἄλλων ἀνθρώπων*. The sense is, that the Athenians dislike students, because they are thought to be averse from politics, and they are jealous of their superior reputation for cleverness. The Romans seem to have had a similar prejudice, at least under Domitian. Agricola is said (*Tac.*

Ag. 4), 'studium philosophiae acrius, ultra quam Romano ac Senatori concessum est, hausisse.'

299. *καινὰ σοφά*] New doctrines are rejected by those who have not intelligence enough to understand them; and the claim to be yet cleverer than those who have learnt to think themselves clever, is a sure way to get oneself disliked. The whole passage has a remarkable bearing on the unpopularity of Socrates, and his fate more than thirty years later.

302. *λυπρός*] 'annoying,' 'odious,' *λυπηρός*. *Ion*, 596, *τῶν μὲν ἀδυνάτων ὑπὸ μισησόμεσθα*, *λυπρὰ γὰρ τὰ κρείσσονα*, *inf.* 598.

303. *τῇσδε τύχης*] viz. being the victim of an exaggerated (305) reputation. 'In being wise (i. e. thought wise) I am held by some in dislike,' viz. the *φθόνος* in 297. The verse within brackets seems inserted from 808, and is, at the least, needless in its present position.

305. *προσάντης*] *Inf.* 381, difficult of access, *δυσπροσήγορος*,—a metaphor from an up-hill road. [In *Rhes.* 318, *ἔρπει κατάντης ξυμφορὰ πρὸς τάγαθὰ*, an easy and downward course is described.]—*πλημμελές*, a euphemism for *κακόν*, a figure borrowed from a false note in music. This refers to Creon's fear for himself, *τὸν δόντα*, 288.

306. *σὺ δ' οἶν*] 'You, however, be that as it may (whether I am really clever or not), fear me, lest something untoward should happen to you.'

307. *οὐχ ᾧδ' ἔχει μοι*] That is not my course of action (or perhaps my power to act) to wrong one who has not wronged me. She speaks in a tone intended to disarm his fears of her, 282. *Inf.* 723, *οὕτω δ' ἔχει μοι*.

309. *ἐξέδου*] *ἐκδόσθαι* is used of giving a daughter in marriage, *ἐκδοῦναι* (generally) of surrendering a captive, as in *Aesch. Suppl.* 335.

310. *ἀλλά*] 'But (you will say) I hate my husband, and am therefore bent on punishing him at any cost, and on his account, those whom he may hold dear, i. e. the young bride; so that you, no doubt, acted wisely in banishing me and my children, as a preventive measure. There is irony in *οἶμαι*, since her real opinion is that Creon must be a fool for exasperating such a spirit as hers, or in thinking he could thwart her vengeance.

314. *οἰκεῖν*] 'to continue to reside in.' *Thuc.* iii. 48, *πείθεσθέ μοι Μυτιληναίων οὗς μὲν Πάχης ἀπέπεμψεν ὡς ἀδικοῦντας κρῖναι καθ' ἡσυχίαν, τοὺς δ' ἄλλους ἐὰν οἰκεῖν*.—*καὶ γὰρ* etc., 'for even if wronged we can be silent.' A woman speaking of herself in the plural uses the masculine gender, as Porson pointed out.

315. *κρείσσονων*] See *inf.* 448. The genitive depends on the notion of inferiority implied in *νικᾶσθαι*. So *Troad.*

23, νικῶμαι γὰρ Ἀργείας θεᾶς Ἥρας, and ἡμέρου νικώμενος, Aesch. *Suppl.* 982.

317. βουλεύης] See on 37.

320. φυλάσσειν] Not 'to guard against' (which would be φυλάσσεσθαι as in 289), but 'to keep safe,' 'to keep from doing harm.' Soph. *Oed. Col.* 812, μηδέ με φύλασσ' ἐφορμῶν. —Creon, we may observe, has all the traditional cunning and caution of a τύραννος.

323. It is hard to say whether the resemblance between μενεῖς and δυσμενής is intentional or accidental. —τέχνην, i.e. with all your cleverness in other respects.

324. πρὸς σε τοῦ κ.τ.λ.] Soph. *Trach.* 436, μὴ πρὸς σε τοῦ κατ' ἄκρον Οἰταῖον νάπος Διὸς καταστράπτοντος. The genitive in this idiom seems to represent πρὸ, 'in the sight of,' 'in presence of,' and the *interposed* accusative is the usual syntax both in Greek and in Latin. *Alcest.* 276, μὴ πρὸς σε θεῶν τλῆς με προδοῦναι.

325. ἀναλοῖς] 'you are wasting.' The more usual present is ἀναλίσκω. Aesch. *Theb.* 811, αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος.

330. ἔρωτες] Both Medea's love for Jason, and Jason's for Glauce, and perhaps Creon's for his city, are included.

331. ὅπως ἂν] 'according as.' *Troad.* 1052, ὅπως ἂν ἐκβῇ τῶν ἐρωμένων ὁ νοῦς. Dem. *Mid.* p. 524, οὐδὲ γὰρ—ὥς ἂν ἕκαστος ὑμᾶς ὁ παθὼν πείσῃ, ποιείσθε τὴν τιμωρίαν.

334. ἡμεῖς] 'It is I who am in trouble, and I want not any new troubles.' Porson follows Musgrave in reading πόνος μέν· ἡμεῖς δ' οὐ πόνῳ κεκρήμεθα; The verse, as it stands, can hardly be right. Cf. 347.

336. The γε is part of the formula of expostulation, and does not give a special sense to τοῦτο, 'this at least,' as if that were the worst of all indignities.

337. δχλον] like πράγματα παρέχειν, to give trouble.

338. οὐ τοῦτο] 'It was not *that* (τὸ μὴ φεύγειν) I begged you to grant me,' lit. 'I supplicated to obtain from you,' παρὰ σοῦ, or perhaps, 'it was not in this respect that I sought to obtain your consent.' See on 259.

341. συμπερᾶναι] 'To complete (conclude) some plan by which we are to fly.' With ἀφορμὴν we may supply from the context πορίσαι or πορίσασθαι.

343. οὐδὲν προτιμᾷ] 'since the father does not care to provide any supply for his children.'

345. εὖνοιαν] kindly feeling towards children in general.

349. διέφθορα] lit. 'I have spoilt many a plan,' i.e. I have given up my intention, or shown moral weakness, in many instances. So inf. 1055, χεῖρα δ' οὐ διαφθερῶ, 'I will not unnerve my hand.' *Agam.* 905, γνώμην μὲν ἶσθι μὴ διαφθεροῦντ' ἐμέ.

350. ὁρῶ] σίνοιδα. 'I see that I am in the wrong,' as we say.

356. δρᾶσεις] sc. ἐν χρόνῳ οὕτω βραχεῖ.

364. Medea's soliloquy is a splendid composition; a Clytemnestra or a Lady Macbeth does not speak more naturally or from deeper emotion. She combines caution with hatred; caution if practicable, but revenge at all events (392).

365. οὔτι ταύτῃ ταῦτα] This is addressed to the chorus. 'Bad enough, as you say, is the aspect of affairs in general, but not at all so in this respect, so far at least,—do not think it.' Such is the sense; and nearly the same formula occurs Aesch. *Prom.* 519, and Ar. *Equit.* 843. In all these passages πω means that things have not yet come to their worst,—the case is not yet hopeless. Hence ταύτῃ means κακῶς, and ταῦτα means the permission she has gained to remain for one day. In consequence of this permission, Jason and his bride yet have trials to undergo.

368. τόνδε] viz. Κρέοντα. 'Think you that I ever would have played the flatterer to this tyrant, if I had not something to win or some plan to carry out?' The accusatives are attracted to με, the whole forming virtually one sentence, though εἰ properly implies a finite verb, εἰ μὴ τι ἐκέρδαινον.

372. ἐξόν] 'When he might have defeated (lit. taken captive) my schemes by banishing me from the land.'—ἀφῆκεν, sc. φυγῆς or τοῦ ἐκβληθῆναι, ὥστε μείναι κ.τ.λ.

376. αὐτοῖς] A 'dativus incommodi.'

378. δῶμα νυμφικόν] 'the bridal chamber.' The two following lines occurred sup. 40. If genuine in this place also, they would read better if transposed,—'should I enter the bedroom stealthily and set it on fire, or should I stab them with the sword?'

381. πρόσαντες] 'adverse.' See 305.—ὑπερβαίνουσα, 'in the act of setting foot within their house.' *Alcest.* 795, τὰςδ' ὑπερβαλὼν πύλας.

384. τὴν εὐθείαν] sc. ὁδὸν πορεύεσθαι, implied from 376, 'to proceed by the direct road.'

385. σοφαί] has reference to women in general; σοφαί, the reading of some copies, would mean Medea. See on 314.

386. εἰεν] This implies a brief pause for consideration. 'Well, now, suppose they are killed; what city will receive a murderess?' Cf. inf. 1107, καὶ δὴ γὰρ ἄλις βλοτὸν θ' ἡὔρον. *Hel.* 1059, καὶ δὴ παρείκεν.

387. ἐχεγγύους] 'What stranger, by offering me a safe home, will protect my person?' viz. from ὕβρις or

outrage. Like *φερέγγυος*, the word is a compound of *ἐγγύη*, 'a guarantee.' The same idea of the credit due to men of substance occurs in *δξιόχρεως* and *locuples testis*.—*οὐκ ἔστι*, 'there is no such one.'

389. *πύργος*] If any tower of safety should present itself to me. *Alcest.* 311, *καὶ παῖς μὲν ἄρσιν πατέρ' ἔχει πύργον μέγαν*. She has in view the prospect of some Corinthian offering her a home in the city. Her residence with Aegeus at Athens (inf. 663) can hardly be meant, since that was accepted on the other alternative, *ξίφος λαβοῦσα κ.τ.λ.* See inf. 1385.

395. *ξυνεργόν*] Hecate was supposed to give efficacy to charms, philtres, sorceries, &c. See *Ion*, 1048—55.—*μυχαῖς*, because shrines of this goddess were sometimes attached to private houses, that she might be consulted as an oracle or her aid invoked by offerings. *Ar. Lysist.* 63, *ἡ γοῦν Θεογένους ὡς δεῦρ' λούσα θοῦκατεῖον ἤρετο*. *Vesp.* 804.

398. *γάμοι*] Jason's marriage; *κῆδος*, his alliance with the family of Creon.

404. *τοῖσδ'*] seems a more probable reading than *τοῖς τ'*, because *γάμοι Σισύφειοι* may well be a contemptuous term for a marriage with a Corinthian woman, Sisyphus being a king of Corinth, the reputed father of Ulysses, and renowned for his wickedness and deceit. If we read *τοῖς τε*, the sense can only be, 'You must not incur ridicule to (or let yourself be derided by) these Corinthians and this marriage (i. e. this bride) of Jason's.'

406. *πρὸς δέ*] 'Besides, our sex is avowedly (i. e. men so speak of it) most helpless for good, but most cunning in plotting every kind of harm.' See sup. 385, *Hipp.* 480.

409. The theme of the chorus (the first *stasimon*) is the altered relations which henceforth the sexes will bear to each other. Things are changed, and as it were go backwards from their natural or established course. Men, after this perjury of Jason's, will no longer be trusted, and women will be held more in honour, while less will be said about their faithlessness and treachery.

ibid. ἄνω] The waters at the source of a river will flow up towards the highlands, and not down to the sea. *Schol. παροιμία τοῦτο, ἐπὶ τῶν εἰς τὸ ἐναντίον καὶ παρὰ τὸ προσῆκον μεταβαλλομένων πραγμάτων*. Cf. *Suppl.* 520, *ἄνω γὰρ ἂν ῥέοι τὰ πράγματα* οὕτως, εἰ 'πιταξόμεσθα δῆ. *Ovid. Trist.* ii. 8. 1, 'In caput alta suum labentur ab aequore retro Flumina.' *Propert.* i. 15. 20, 'Multa prius vasto labentur flumina ponto.' *Dem. De Fals. Leg.* p. 433, *ἀλλὰ δῆτα ἄνω ποταμῶν ἐκείνη τῇ ἡμέρᾳ πάντες ὅσοι οἱ περὶ πορνείας ἐρρύησαν λόγοι*.

411. *ἀνδράσι μὲν*] Men are now to be regarded as crafty

and perjured, while report shall alter (lit. turn round) my life, so that it shall have good repute.

420. παλαιγενέων] The songs composed in ages long past (e.g. by Hesiod, Archilochus, Simonides) in depreciation of women. It seems simplest to construe παλαιγενεῖς ἀοῖδαι, not παλαιγενέων (ποιητῶν) ἀοῖδαι, or μουσαι.

423. οὐ γάρ] The causal sentence here stands first; the sense is, 'I would have sung a strain in response, or in opposition, to those of the men, (but I cannot do so) for Phoebus has not given the faculty of divine song to woman's genius (or disposition).' After μελέων some word like σιγήσομαι is left to be supplied.

427. μακρὸς αἰὼν] 'History supplies abundant themes for the dispraise of men as well as of women,' i.e. there is as much to be said against one sex as against the other.—μοῖραν, the condition, or lot in life.

430. ὀρίσασα] 'having left on each hand,' 'having viewed apart,' in the passage through them. So Aesch. *Suppl.* 540, διχῇ δ' ἀντίπορον γαῖαν ἐν αἴσῃ διατέμνουσα πόρον κυματῖαν ὀρίζει.

434. ἀνάνδρου] 'widowed.' The sense is, 'You are residing in a foreign land (a misfortune in itself), and now you have lost your husband, and moreover are about to be banished in disgrace' (or as an outlaw).

441. μεθορμίσασθαι] 'to change your moorings from your present troubles.' See 258.—πάρα, i.e. πᾶραισι.

442. κρείσσων σῶν λέκτρων] 'preferred before your couch.'—ἀνέστα, i.e. ἀνεφάνη.

445. The Act here commencing, like that in *Alcest.* 614, is one of those which procured for Euripides the name of ποιητῆς δικανικὸς, 'a law-poet,' Arist. *Pax*, 534. It is an argument between Jason and Medea, each discussing the right and the wrong of the other's conduct in justification of his or her own. Jason charges Medea with ill-temper, and Medea retorts with the taunt of ἀναλδεια and ingratitude.

ibid. οὐ νῦν] 'This is not by any means the first time I have observed that ill-temper is an evil that brings people into difficulties.' Compare *Helen.* 957, ἐγὼ μὲν οὐ νῦν πρῶτον, ἀλλὰ πολλάκις, ἀθλίος ἂν εἶην. See also *sup.* 293. Aesch. *Theb.* 1047, τραχύς γε μέντοι δῆμος ἐκφυγῶν κακά.

448. κρεισσόνων] Under this allusion to Creon, Jason perhaps includes his own design of marrying Glauce. We must suppose that Creon had issued some milder order which Medea had refused to obey. Cf. Soph. *Ant.* 63, οὔνεκ' ἀρχόμεσθ' ἐκ κρεισσόνων. *Sup.* 315.

453. πᾶν κέρδος] 'Pure gain,' i.e. with comparatively nothing of loss, since life is worth preserving at any cost.

455. ἀφήρουν] 'tried to remove,' 'did my best to pacify.'

456. οὐκ ἀνλεῖς] 'You remitted nothing of your anger.' A partitive genitive perhaps (μέρος τι). Cf. *Ar. Ran.* 700, τῆς ὀργῆς ἀνέντες. *Orest.* 227, δταν ἀνῆ νόσος μανίας. (Some read οὐκ ἀνίης, the present tense.)

458. καὶ τῶνδε] 'Still, even as matters are (i.e. much as you have said against us), I am not tired of helping my friends, and accordingly I have come with, at least, thus much forethought for you, that you may not be compelled to leave the country with your sons either penniless or in want of anything.'

462. καὶ γάρ] Supply some ellipse, as ('and therefore I am prepared to assist you;') for even if *you* hate me,' &c.

466. εἰς ἀνανδρίαν] 'reflecting on your cowardly conduct.' The sense is, 'the greatest reproach I can utter with my tongue, to express my contempt of your unmanly conduct, is to call you not only κακὸς but πάγκακος, and not only πάγκακος but παγκάκιστος.'

468. This verse seems to have crept in from 1324.

472. εὖ δ' ἐποίησας] 'However, I am glad you have come.' *Plat. Symp.* p. 174, fin., εἶπον εὖν ὅτι καὶ αὐτὸς μετὰ Σωκράτους ἦκοιμι.—καλῶς, ἔφη, ποιῶν σύ.

478. ταύρων ἐπιστάτην] Like ποιμνίους ἐπεστάτους, *Soph. Oed. R.* 1028, this refers to the management and control of the bulls, while ζεύγλαισι is the dative of the mode, 'by the yoke-collars.'—θανάσιμον, because the armed heroes who sprung from the sowing of the dragon's teeth killed each other.

480. ἀμφέπων] φυλάσσω, an Homeric word, occurring in the last verse of the *Iliad* and many other places. (The MSS. however give ἀμπέχων, which was altered by the Aldine editor, Musurus.)—ἔσωζε, sc. αὐτό.

486. ἀπέκτεινα] 'I caused the death of Pelias.' See sup. 9.

493. οὐκ ἄρχειν] represents ὅτι οὐκ ἄρχουσιν. Otherwise, especially with εἰ preceding, we should expect μὴ ἄρχειν. But we may also explain the construction as equivalent to πότερον οὐ νομίζεις κ.τ.λ. See sup. 67, 295 and 574, χρῆν—θῆλν οὐκ εἶναι γένος.

494. Perhaps θέσμι' ἀνθρώποις is the true reading. This term was specially applied to ἀγραφα νόμιμα, moral laws. See *Aesch. Suppl.* 688. The meaning is, ironically, that perhaps some new-law has come into force which makes perjury permissible.

497. κεχρώσμεθα] 'To how little purpose, alas! have my knees been clasped in entreaty by a base man,' i.e. how little gratitude has been shown for the assistance I gave. *Phoen.* 1625, γόνατα μὴ χρώζειν ἐμέ.

500. δοκοῦσα μὲν] 'Though I do not indeed expect to get any good from such a wretch as *you*;' or, 'not that

I expect,' &c. The negative sense is very often expressed in tragedy by a question.

504. καλῶς] ironical, as in 509 seqq.

507. οὐς δέ] My own relations are offended at my leaving home with you, and your relations (Pelias' family) are alienated by the deed I did (486) to oblige you.

516. κίβδηλος] alloyed, base, spurious. Cf. *Hipp.* 616, κίβδηλον ἀνθρώποις γένος γυναικάς.—δς ἦ, a somewhat rare omission of ἀν. So *Ion* 856, τῶν ἐλευθέρων οὐδεὶς κακίων δοῦλος, ὅστις ἐχθρὸς ἦ. *El.* 972, ὅπου δ' Ἀπόλλων σκαιὸς ἦ, τίνες σοφοί;

518. διειδέναι] 'to distinguish,'—a rare word. *Hipp.* 491, ὡς τάχος διυστέον τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον.—χαρακτήρ, properly the device or impress on coins. *Hec.* 379, δεινὸς χάρακτήρ κάπλισημος ἐν βροτοῖς.

521. συμβάλωσι] See sup. 44.

524. ἀκροισι] 'With the extreme edge or border of the sail,' i.e. with the sail reefed up so that only the margin catches the wind. The timidity of Greek sailors is said to be remarkable at the present day. The sense is, 'I must avoid the coming storm of your abuse by restraining my own language.' The same figure occurs in *Dem. Mid.* p. 537, τῷ μηδὲν ὑποστειλαμένῳ πρὸς ὕβριν.—γλωσσαλγία properly meant 'tongue-ache,' viz. from excessive talking. Cf. *Androm.* 689, ἦν δ' ὀξύθυμῆς, σοὶ μὲν ἡ γλωσσαλγία μείζων, ἐμοὶ δὲ κέρδος ἡ προμηθία. Hence 'talkativeness,' *Hesych.* φλυαρία.

526. πυργοῖς χάριν] since you build too much on the gratitude due to you, or too much extol the favour you conferred.

528. μόνην] 'And that there was no other being, divine or human, who had any share in it.' This is said expressly to exclude Medea, who had some claim to supernatural power, as a grandchild of the Sun.

529. After λεπτός there seems a kind of *aposiopesis*, or some ellipse, like ὥστε τὰληθὲς εἰδέναι. 'You are clever, and you know very well that,—though 'tis invidious to say it,—it was Love that compelled you,' &c. Even, he hints, if you had not wished it for my sake, Love inspired you with resolution to deliver me for your own selfish ends.—λεπτός is 'subtle in intellect,' like λεπτότεροι μύθοι, inf. 1081.

532. θήσομαι] 'I will not reckon it too closely,' viz. the fact that your aid was really due to love, or that it was Hera who preserved me, and not you; 'for, no doubt, in so far as you did assist me, I have no reason to complain.' A very frigid tribute of the *minimum* of thanks due for saving a life. So θέσθαι is used in *Aesch. Ag.* 32 and *Eur. Rhes.* 309. Inf. 573.

534. *σωτηρίας*] 'for my preservation.' The genitive of price, as if depending on *ἀντί*. See *Orest.* 502. *Rhes.* 467. The poet turns this unmanly argument into an occasion of eulogising the Greek polity and the credit paid by his countrymen to genius, in contrast with the barbaric Colchi.

538. *πρὸς ἰσχύος χάριν*] It is hard to say whether we should supply a participle like *βλέπουσα*, 'without having regard to main-force,' or *κειμένους*, 'laws not made to support or justify violence,' like the laws enacted by the caprice of tyrants; or lastly, if *πρὸς χάριν* means *χαριζομένη*, 'not indulging,' 'not letting force have its own way.'

541. *ῥέκεις*] 'if you had continued to live on the remotest confines of the world,' i.e. to the east of the Pontus. See *Hipp.* 3.

544. *ἐπίσημος*] 'distinguished.' 'I prefer fame to gold and to the highest art of a poet.' *Alcest.* 357, *εἰ δ' Ὀρφέως μοι γλῶσσα καὶ μέλος παρῆν*.

545. *πόνων*] cf. 476—8, 531.—*ὠνειδίσας*, 489.

548. Jason shows his *σοφία* in 551—4, his *σωφροσύνη* in 555—61, and his friendliness in 561 seq.

550. *ἔχ' ἥσυχος*] This is said on Medea making some gesture of impatience.

552. *ἐφέλκων*] 'bringing with it,' a figure from a boat taken in tow. Cf. 462. Jason had been compelled to leave his native Iolchos and take refuge in Corinth for the part he had taken in the murder of Pelias.—*ἦν δ' ἄν*, 'could have found,' implies that such would have been a wiser course long before.

555. *ἧ σὺ κνίξει*] 'the point at which you are nettled.' *Inf.* 568, and 599, *σὺ δ' ἦν τι κνισθῆς*.

557. *ἄμιλλαν*] a desire to see whether a first or a second wife would bear more children. So *φιλόπλουτον ἄμιλλαν*, *Iph. T.* 411.

558. *οὐδὲ μέμφομαι*] 'and I have no reason to be dissatisfied with them.' *Alcest.* 334, *ἄλλης δὲ παίδων*.

564. *ξυναρτήσας*] 'by combining in one family.'—*σοὶ τε γάρ*, supply an ellipse: (and you cannot fairly blame my intention); for you have as many children as you need wish for, and it is my interest to provide for those I already have by the wealth of those yet to come.—*τί δέῃ*; equivalent to *οὐδὲν δέῃ*.—*λύει*, for *λυσιτελεῖ*, as *inf.* 1362. *Hipp.* 441. *Alc.* 627.

573. *τίθεσθε*] you reckon, you set down as most hostile. Cf. 532.—*χρῆν γάρ*, again an ellipse, unless with Nauck we read *χρῆν ἄρ'*.—For *οὐκ εἶναι* see sup. 493. (Well! the gods might easily have spared us this pest); for mortals should have had children from some other source than women, and the female sex need not have existed at all.' This singular idea is more fully expounded in *Hipp.* 619.

576. ἐκόσμησας] you have tricked out, or dressed up, with plausible sophistry. Ar. *Ran.* 1005, κοσμήσας τραγικὸν λήρον. Thuc. i. 10, ἣν εἰκὸς ποιητὴν ὄντα ἐπὶ τὸ μείζον κοσμήσαι, and *ibid.* 21.—παρὰ γνώμην, beside, or against, your view of the matter. Aesch. *Ag.* 904, καὶ μὴν τόδ' εἶπέ μὴ παρὰ γνώμην ἐμοί.

579. πολλοῖς—διάφορος] 'I am at variance with many on many points, (one of which is this:) in my judgment, when nature has given a dishonest man cleverness in speaking, he is sure to suffer a heavy loss (instead of the gain which most persons suppose him to make. He has forgotten that honesty is the best policy;) for while he flatters himself he can plausibly dress up by his eloquence an unjust cause, he allows himself to act without principle; which is but a poor kind of cleverness after all.' This paraphrase gives the general sense of a remarkably elliptical passage. The poet aims a severe blow at some demagogue, perhaps Cleon. He says such men expect to make κέρδος by their ἀδικία, but are commonly mistaken. There is a similar passage in Plat. *Theæt.* p. 176 D, τῷ ἀδικοῦντι καὶ ἀνόσια λέγοντι ἢ πράττοντι μακρῷ ἄριστα ἔχει τὸ μὴ συγχωρεῖν δεινῷ ὑπὸ πανουργίας εἶναι. See sup. 305.—περιστέλλειν (inf. 1034) is used of wrapping round and taking care of or supporting some person or object, as τὸ μέσον, 'the mean,' Aesch. *Eum.* 667, ξίφος εὖ περιστέλλειν, Soph. *Aj.* 821. Here the idea is taken from dressing up in fine clothes.

583. ἄγαν σοφός] 'He is not over-clever, after all.' Cf. 305.

584. εὐσχήμων] (continuing the metaphor from personal appearance) means 'fair in outward guise,' 'plausible,' 'smart.'—ἐκτενεῖ, 'will floor you,' will lay you low. The word is technically used of stretching or laying out corpses. See *Hippol.* 626, 739, 786.

587. σιγῇ φίλων] 'without informing your friends of your intention.'

588. καλῶς] Cf. 504. 'Well, indeed, would you have aided me in carrying out this proposal, if I had told you of my marriage, when not even now you can persuade yourself to remit the fierce anger of your heart.'

591. οὐ τοῦτο] 'It was not *that* idea which stopped (or possessed) you, but that your marriage with a foreigner was becoming discreditable to you as you advanced in years.'

593. μὴ γυναικός] He had called himself σώφρων in 549.

595. καὶ πάρος] sup. 559. With ἀλλὰ we must supply γαμῶ, on account of the nominative θέλων,—unless we read θέλω.

598. λυπρός] attended with remorse. She would not have external prosperity if she knew that (as in Jason's case) it had been gained by injustice, nor wealth which would ever be reproaching her conscience.—δοτις κνίτοι, Lat. *qui vellicaret*; the optative by attraction, equivalent to εἰ κνίτοι or ὃ κνίζων.

600. μετεύξει καὶ] amounts virtually to μετενχομένη, 'by changing your prayer.' The new prayer is, that we may never be dissatisfied with what is our real interest; as Jason pretends this marriage is Medea's interest. Medea, not without reason, calls such sophistry ὑβρις, an insult to her.

603. ἀποστροφῇ] a refuge, a place to turn to from grief or trouble, viz. the royal house at Corinth. Cf. 799.—ἐρημος, so. φίλων.

606. γαμοῦσα] She uses the active, to reflect the more pointedly on Jason's conduct to herself: 'was it by acting as you acted towards me?'

608. καὶ σοῖς] The γε shows this is ironically said: 'I suppose I am now cursing *your* family,' i.e. it is as just to charge me with that, as with cursing Creon's. To which Jason replies, that he will not argue the point further; lit. '(Be assured) that I will not dispute about more points than the present,' i.e. about any fresh accusations.—κρίνεσθαι, 'to quarrel,' lit. 'to have a matter decided,' occurs Ar. *Nub.* 66. *Equit.* 1258.

611. χρημάτων] 'any assistance in money.' So βοράς ἐπωφέλημα μικρόν, *Philoct.* 274.

612. ἔτοιμος] With this word, as with ἄξιος, the verb (εἶμι) is more often omitted than expressed.

613. ξύμβολα] 'tokens.' It was the custom to break a coin or counter in half, and to retain one half, the other being presented to a guest that he might some day claim recognition and hospitality. Cf. *Hel.* 291, εἰς ξύμβολ' ἐλθόνθ' ἃ φανερά μόνοις ἂν ᾔην. *Soph. Phil.* 402, σύμβολον σαφές λυπῆς, 'a clear agreement with me in your tale of woe.' *Oed. R.* 221, σύμβολον τοῦ πραχθέντος is 'a means of finding out what was done,' 'a putting together of facts respecting it.' In this case one half of the token would be retained by Medea, the other transmitted by Jason to his absent friends.

618. Compare *Soph. Ajax* 665, ἐχθρῶν ἄδωρα δῶρα κούκ ὀνήσιμα.

619. μαρτύρομαι] He calls the gods to witness both his own willingness to bestow, and her reluctance to accept.

624. αἰρεῖ] 'You are getting impatient to see your new-fangled bride, while you waste time in talking with me outside the house.' There seems irony or contempt in

νεοδμήτου, 'lately tamed to submit to your will.' Inf. 1366
νεοδμήτες γάμοι.

625. σὺν θεῷ] With the concurrence and approbation of the god, who will bring about what I predict. So *Rhes.* 357, ξὺν θεῷ νῦν σοι τὸν ἐλευθέριον Ζῆνα πάρεστιν εἰπεῖν. Herod. iii. 153, σὺν γὰρ θεῷ ἐκείνόν τε εἰπεῖν καὶ ἐωυτῷ τεκεῖν τὴν ἡμίονον.—ἀρνεῖσθαι, 'to disown it,' 'to say no to it,' ἀναίνεσθαι.

627. The subject of this chorus is the same as that in Aesch. *Cho.* 576, and not unlike that in *Prom. V.* 536, on the blessings of moderate and the curse of immoderate love in women.

630. ἄλις] in the sense of μετρίως is opposed to ὑπεράγαν. Similarly *Alcest.* 907, ἔφερε κακὸν ἄλις, ἄτεκνος ὦν.—εὐχαρίς, 'gracious,' 'well pleasing.'

634. ἱμέρω] Plato, *Phaedr.* p. 251 c, in playfully deriving ἱμερος from ἰέναι, μέρη, and ρεῖν, treats it as a kind of unguent, the application of which causes the soul πτεροφυεῖν. So also Soph. *Trach.* 661, ὅθεν μόλοι πανίμερος (πανήμερος al.), τὰς πειθοῦς παγχρίστῳ συγραθεὶς παρφάσει (προφάσει al.) θηρός.

637. ἀμφιλόγους ὀργὰς] 'a temper for dispute.' Soph. *Antig.* 111, νεικέων ἐξ ἀμφιλόγων. Aesch. *Ag.* 1563, ἀμφιλεκτος ὦν κράτει—ἐκπλήξασα, see sup. 8.

641. σεβίζουσα] 'holding in regard,' 'showing her respect for.' Aesch. *Cho.* 618, τίω δ' ἀθέρμαντον ἐστίαν δόμων, γυναικείαν ἀτολμον αἰχμάν.—ἐξύφρων, may she be a severe judge of married women,' i.e. visit with her anger those who offend. The precise meaning of the last clause is obscure. Some understand, 'may she shrewdly judge what alliances women should make,' i.e. with men of well-assorted dispositions.

646. τὸν ἀμαχανίας] 'Having to endure that life of poverty which is so sad to pass through,—that most grievous of all woes.' Both metre and sense require οἰκτρότατον for—ων, the correction of Musgrave.

648. πάρος] Before I fall into a life of poverty may I succumb to death, and make an end of this mortal life. Soph. *Trach.* 1022, λαθίπονον ὀδυνᾶν—ἐξανύσαι βίον.

650. ὕπερθεν] 'stands above,' 'takes precedence of.' Cf. 35.

ibid. Compare sup. 35.

652. εἶδομεν] 'We have seen it ourselves, and I have not to realise (consider) it from stories about others.' The chorus were Corinthian ladies; they now refer to what they have observed Medea herself, as an alien, has had to suffer. This notion of "caste" was as strong in the Greek mind as it is in the modern Indian. In both it is the natural outgrowth of the patriarchal system.

658. ἀχάριστος] May he who shows no χάρις (τιμὴ) to friends, himself perish without χάρις, favour or consideration shown to himself. The doctrine of the ἐρανος, or meeting with like for like (Dem. *Mid.* p. 547); and the allusion is to the base ingratitude of Jason for Medea's services.—δὲ πάρεστι, 'whose way it is.' Soph. *Ajax*, 1010, δὲ πάρα μὴδ' εὐτυχοῦντι μὴδὲν ἡδίων γελᾶν.

660. καθαρὰν] 'sincere,' 'honest,' 'unbiassed.' 'To open the lock of the heart' is to have no secrets apart from a wife, and to treat her with the confidence due to affection. So *Troad.* 657, πρὸς τὸν παρόντα πόσω ἀναπτύξω φρένα.

663. A prospect of safety (cf. 389) now presents itself to Medea in the sudden arrival of Aegeus, King of Athens, at Corinth. He had been to consult the oracle at Delphi about his childless state; and Medea, skilled in drugs, offers her aid in procuring for him offspring (718), on condition of his giving her a residence at Athens.

666. ἐπιστρωφᾷ] 'are you travelling in the soil of this country?' Aesch. *Ag.* 945, ἀνδρὸς τελείου δῶμ' ἐπιστρωφωμένον.

676. θέμις μὲν] The use of μὲν in questions is not uncommon, as inf. 1129. *Alcest.* 146, θέμις μὲν οὐκέτ' ἐστὶ σώσασθαι βίον; *Hipp.* 316, ἀγνὸς μὲν, ὦ παῖ, χεῖρας αἵματος φέρεις; it was properly a categorical assertion that a fact was so, with the addition of a question, 'Was it not?'

675. συμβαλεῖν] 'to conjecture,' 'to put together the event and the prediction.' Aesch. *Prom. V.* 794, ἡδ' οὐκέτ' εὐξύμβλητος ἡ χρησμοφδία.

679. πόδα] By ἀσκοῦ ποὺς the foot-skin (ποδεὼν) of a wine-bag is properly meant, which served (as in some countries it still serves) as a tap for drawing out wine. The meaning was ambiguous, because λύνειν πόδα is also a nautical term, 'to let out the sheet.' What the oracle really meant was, that Aegeus was to preserve strict continence till he returned home.

684. παῖς, ὡς λέγουσι] 'They say he is a 'son of Pelops, and a most pious man.' In *Hipp.* 11 he is called ἀγνὸς Πιτθεύς. As a religious man he was a fit person to consult about the meaning of the oracle, as conversant in such matters, 686. The student will notice that the ι is short in the adjective τριβων. The accusative is used as frequently σοφός τι, δεινός τι &c. So *Rhes.* 685, τρίβων γὰρ εἰ τὰ κομψά.

689. συντέτηκε] See sup. 25.

694. ἐφ' ἡμῶν] 'besides me.' The addition of δεσπότιν δόμων shows that a married wife and not a mistress is meant; for Greek wives were generally tolerant of the latter. See on *Alcest.* 309.

696. φίλοι, as sup. 660, and just below, is applied to Medea alone, under a general term.

698. μέγαν is again ambiguous. The real meaning here is, 'the love of a great person,' or of a wealthy marriage. But in another sense it signifies δεινόν.

699. ἴτω] ἐάσθω, let him go, give him up, think no more of him. Cf. 819. The following verse explains both μέγαν ἔρωτα, and why Jason was κακός.

708. οὐ βούλεται] This reading was restored by the present editor from the Schol. τῷ δὲ ἔργῳ οὐ θέλει κρατεῖν καὶ ἀντέχειν. 'In word he does not allow it (or, protests against it); but he is not willing to insist,' or stand firmly against it. The common reading, καρτερεῖν δὲ βούλεται, is explained to mean 'He wishes to play the part of a bravado,' 'to put a bold face on the matter.'

715. δαβιος] happy in leaving children behind you. More commonly δαβος refers to material wealth, as inf. 1229. Cf. Hesiod, *Εργ.* 378, γηραιὸς δὲ θάνοις ἕτερον παῖδ' ἐγκαταλείπων. Pind. *Ol.* v. 23, εὐθυμον τελευτὰν υἱῶν παρισταμένων. (Nauck reads θάλοις, but this form seems destitute of authority.)

720. θεῶν] the gods who avenge the cause of a slighted suppliant.—ὧν γονὰς, 'of which you promise the birth,' or the begetting of which you profess to cause by your philtres.

722. ἐς τοῦτο] 'in respect of being childless, I am altogether lost,' or my family is as good as extinct.

724. σοῦ προξενεῖν] to act as your πρόξενος, patron and defender in a foreign land.—δίκαιος ὢν, δίκαια πράττων, without having recourse to unfair or unconstitutional means. This clause is a compliment to the Athenian polity, which gave legal protection to μέτοικοι. So also 730.

725. προσημαίνω] I forewarn you of my intention in this; I will not try to carry you off perforce, and ἀδίκως, but if you come to Athens voluntarily, as a refugee, I promise you protection.—οὐ μὴ μεθῶ, 'there is no fear of my giving you up to any claimant.'

729. αὐτῇ] ἐκούσα, by your own free will.

730. καὶ ξένοις] even to the Corinthians, i.e. much more to my own citizens.

731. πίστις] a solemn pledge, or guarantee. Usually (as sup. 21) applied to the joining of hands, but here to a form of words, ὅρκος, inf. 746. Ar. *Ach.* 308, οὐτε πίστις οὐθ' ὅρκος μένει.

733. οὐ πέποιθας, forms one action: 'surely it cannot be that you distrust my word!'

734. Πελίαν] See sup. 9.

735. τούτοις] 'To these, if they attempted to take me by force out of the land, you would not be likely to let me

go, if bound by an oath to protect me ; whereas, if you only make an agreement in words, and do not take an oath by the gods, you might act the part of a friend to them, and perhaps listen to their overtures for my surrender.' The MSS. give *καὶ θεῶν ἐνώμοτος οὐκ ἂν πίθοιο*, which can only be defended by explaining *φίλος* 'friendly to me,' which does not suit *γένοιο*, since he is a friend to Medea, in profession at least, at present. Hermann and Nauck read *μὴ* for *καὶ*, 'unless under oath to the gods.'—*ζυγείς*, 'bound (tied) by oaths, as *δρκοῖς θεῶν ἀφρακτος ἡρέθη*, *Hipp.* 657.—*μεθείς* an Attic form for *μεθείης*, like *εἰδεῖτε* for *εἰδείητε*, *Oed. R.* 1046, *μεθεῖμεν* for *μεθείημεν*, *Orest.* 1153. Others read *μεθεῖ* ἂν, in which case *ἐμέ* must depend on *ἀγουσιν*, as *μεθέσθαι* takes the genitive.

741. *ἐλεξας*] Your words show your earnest desire that I should bind myself by an oath.

744. *σκήψω*] A pretext for not surrendering you, if required to do so, viz. a plea that it would be breaking an oath.—*τὸ σόν*, 'your part of the compact,' viz. to secure for me a race of children. This would imply, that Medea will bind herself equally to perform her promise. The meaning given by the Schol., 'Your safety is more secure,' would make Aegeus throw a doubt on his own wish to keep faith.

745. *ἐξηγοῦ*] *praei*, 'give the names of the gods you wish me to swear by.'

748. *τί χρῆμα*] The same verse occurs in a similar scene, *Iph. T.* 738. It seems to have been a formula in the preliminaries of taking an oath.

751. *ἐκουσίῳ τρόπῳ*] 'in any way that implies consent on your part.'

754. *τί—πάθοις*] 'May you suffer *what*, if you do not abide by this oath?' It was the custom *ἐπαρδάσασθαι ἐξώλειαν*, to imprecate curses on yourself and family in the event of not keeping faith.

755. *δυσσεβοῦσι*] i.e. *ἐπιόρκοις*. Conversely *τὸ εὐσεβές* often means 'respect for an oath.'

756. *καλῶς ἔχει*] I am satisfied with the form of oath you have taken.

758. *πράξασα*] 'when I have accomplished what I intend,' the death of the bride and her father, 'and got what I desire,' viz. revenge, and a safe asylum after obtaining it.

761. *ὦν—πράξειας*] A short way of saying *ἂ σπεύδεις, κατέχων ἐπίνοιαν αὐτῶν*.

763. *δεδόκησαι*] An Ionic form sometimes found in Attic, as Aesch. *Eum.* 299. Ar. *Vesp.* 726.—Aegeus here leaves the stage, not again to return.

764. In a splendid *ῥῆσις* Medea exults in the thought

that her schemes have succeeded, and that signal vengeance is at hand. She addresses the chorus, and informs them in detail of her plan.

ib. Δίκη Ζηνός] supply παῖς, or πάρεδρος, perhaps.

768. ἡ ἐκάρνομεν] 'where our weakest point was.' 'where our failure was most likely to be.' The word is used of the weak part of an army. *Suppl.* 709, ἀλλ' ὥχετ' ἐς τὸ κάρνον οἰκείου στρατοῦ.

770. πρυμνήτην κάλων] πρυμνήσιον, the cable which tied a ship's stern to land, while her head rode out seawards with an anchor thrown out from each side at the bows. So *Herc. Fur.* 478, ὡς ἀνημμένοι κάλῳ πρυμνησίοισι βίον ἔχουσιν εὐδαίμονα. The sense is, 'On this man I will rely for a secure position when I am forced to leave Corinth.'

771. πόλισμα] the fortified rock or citadel of Pallas, viz. the acropolis.

773. μὴ πρὸς ἡδονήν] Receive with all the seriousness and the solemn expression of face which a tale of woe demands. The φαιδρὸν πρόσωπον, or cheery look, would be unsuited to the occasion.—πρὸς ἡδονήν, as in *Aesch. Agam.* 278, is equivalent to ἡδέως.—The leader of the chorus is addressed.

778—9. This couplet would stand with the omission of 777, and the converse is equally obvious. The readings of two copies appear to have been combined in some early recension of the play.

781. οὐχ ὡς λιποῦσα] Not as having resigned, or deserted, my own sons on a hostile land for enemies to insult them, but in order that (by making use of them, cf. 1136) I may cause the death of Creon's daughter by crafty devices. Nearly the same verse as 782 occurs *inf.* 1061. (The use of the aorist participle, in describing an event purely prospective, is remarkable, and perhaps the true reading is καθυβρίσω, 'not that I may expose them to insult by leaving them,' &c. Nauck incloses 782 in brackets.)

786. This verse also is repeated *inf.* 949. Nauck incloses the couplet as suspected.

787. ἀμφιθῆ] in the unusual sense of ἀμφιθῆται. So Homer speaks of mules as κρατερὸν μένος ἀμφιβαλόντες, *induentes*, *Il.* xvii. 742.

790. ἐνταῦθα] Here, however, I dismiss this subject and pause to sigh over the next part of my plan, the destroying my own children.

793. Cf. *Alcest.* 843. *Aesch. Suppl.* 901, ἀγοιμ' ἄν, εἴ τις τάσδε μὴ 'ξαιρήσεται. Her determination is taken for the purpose of punishing Jason, as she avows *inf.* 817.

798. τί μοι ζῆν κέρδος occurred *sup.* 145.—ἀποστροφῇ, *sup.* 603.

810. εὐκλέεστατος] To hate one's enemy and to do good only to those who have served you, is a life most becoming to persons of spirit. Doubtless this is the sentiment of a fierce woman rather than of a wise and humane poet.

819. οἱ ἐν μέσῳ] viz. between the resolution formed and the act done.—ἔγω, 'never mind,' cf. 699.

824. This famous chorus sings the praise of Athens, the beauty of its climate, the genius of its citizens. They ask how so sacred a place can give refuge to a murderess, and they implore Medea not to carry out so dreadful a resolution, which they believe she has formed on the assurance of a safe refuge at Athens.

ibid. δλβιοι] supply ἦσαν, or even εἰσι. Their happiness and prosperity is of ancient date, descended as they are from Ion, the son of Xuthus by Apollo.

826. ἀπορθήτου] the favourite boast of Athens, though it had been burnt and ravaged by Xerxes. Aesch. *Pers.* 350, ἔτ' αἶρ' Ἀθηνῶν ἔστ' ἀπόρθητος πόλις. See also *Oed. Col.* 702. The words κλεινοτάταν σοφίαν are perhaps not genuine, but introduced to suit the Antistrophic verse, which probably should be read χώραν καταπνεῦσαι μετρίοις ἀνέμοις. It is strange to say ἀποφέρβεσθαι σοφίαν, while it is simple and natural to speak of 'deriving subsistence from the land.'

829. ἀβρῶς] with joyous and sprightly step. Cf. 1164, ἀβρόν βαίνουσα παλλεύκῳ ποδί.

833. Harmonia is here the Mother of the Nine Muses. Other accounts, as Aesch. *Prom. V.* 469, make Μνήμη the parent.

836. κλήζουσιν] Some ancient tradition seems spoken of, that the prolific zephyr, the minister of Cypris, brought moisture on its wings from the waters of Cephisus.

842. σοφία παρέδρους] We cannot say, from our ignorance of the tradition alluded to, what the precise meaning of this is. Possibly (see *Introd.*) to Aspasia. Plato, we know, argues in the *Symposium* that the habit of forming attachments was conducive to virtue if pursued μετὰ φιλοσοφίας. This is also the purport of the chorus, sup. 627.

848. φίλων πόμπιμος] 'allowing, as it does, a safe convoy to friends in passing through its territory.' The land, which gives protection to ξένοι and μέτοικοι, may not extend the privilege to a murderess.

851. σκέψαι] consider well, before you do the deed.—αἶρει, 'you are taking on yourself.' So στάσιν γλώσσης ἐπάρασθαι, *Oed. R.* 635, *Antig.* 907, τόνδ' ἂν ἡρόμην πόνον.

856. πόθεν] The order is, πόθεν λήψει θράσος ἢ φρενὸς ἢ χειρὶ καρδίᾳ τε προσάγουσα τόλμαν τέκνοις σέθεν; This is very involved, and the best MSS. give τέκνων. Nauck reads τέκνον, in the vocative, addressed to Medea.

861. *σχήσεις μοῖραν*] 'will you retain a behaviour that sheds not a tear at the slaughter?' It is difficult to render *μοῖραν*, 'a condition' or 'state of existence.' In Aesch. *Eum.* 454, it is said of the Furies, *αὗται δ' ἔχουσι μοῖραν οὐκ εὐπέμελον*.

870. Medea now commences the crafty speech she had intended sup. 776. She pretends to blame herself for her hastiness, and to be satisfied that Jason is acting for the best.

871. *πολλὰ φίλα*] many kind acts in mutual service; or perhaps, many endearments have passed between us.

879. *τί πάσχω*] i.e. *τί κακὸν ἔδρασέ με*.

881. *σπανίζοντας*] Cf. 560.

886. *μετεῖναι*] Instead of opposing, I ought to have taken part in these plans.—*ῆ*, depending on *μετεῖναι*, as in the ordinary syntax *μέτεστί μοι τοῦδε*, &c. For the accusative *κηδεύουσαν*, which agrees with the subject to *ξυμπεραίνειν*, see sup. 58. Compare also 341, *ξυμπεράναι φροντίδα*.

888. *ῆδεσθαι*] 'to take a pleasure in attending your bride on her marriage.'

890. *οἴκουν*] '(Perhaps, however, you will insist that we are bad): then you ought not to make yourself like the bad, nor to retort (or retaliate) folly by folly.' The metaphor in *ἀντιτείνειν* is uncertain; the measuring of two ropes, or two rods, held parallel may be meant, or the extending of rival arguments to an undue length.

892. *παριέμεσθα*] we give in, we relax our opposition, and we avow that we were unwise then, but now I have come to a better resolution in this matter. Plat. *Resp.* i. p. 341 B, *πρὸς ταῦτα κακούργει καὶ συκοφάντει, εἴ τι δύνασαι οὐδέν σου παρίεμαι*, where (as in *Apol.* p. 17 c, quoted by Elmsley) the sense is *παραιτοῦμαι*. Here the notion of deprecating is continued in that of submission and the offering of an apology.

900. *τῶν κεκρυμμένων*] i.e. *ἔτι ἐν ἀφανεί ὄντων*. The expression is ambiguous, since Jason is to understand it of some event which may shorten their lives by some unforeseen casualty, while she has in view her intention of killing them.

901. *οὕτω καὶ*] viz. will you, as you now do, extend a loving hand to your mother many years hence, and in her old age?

903. *ἀρτίδακρυς*] Hesych. *εὐχερῆς πρὸς δάκρυον*. Schol. *προσφάτως δακρύουσα*. The sense seems to be, that tears have just come to her eyes, though the quarrel she is getting rid of and removing from herself is one of long standing. 'How late it is to weep, when I think how long the dispute between us has existed.' The metaphor

is from removing a burden, the contrary to *αἰρεσθαι* and *ἐπαίρεσθαι*, sup. 852. An example of this *νεῖκος*, or mutual jangling, occurred sup. 584 seqq.

906. *χλωρόν*] like *θαλερόν δάκρυ*, probably refers to the effects of rain-drops on vegetation. We have no equivalent expression.

907. *μείζον*] i.e. *ὥστε μείζον εἶναι ἢ τὸ νῦν κακὸν ἐστὶ*. Or it is a confused syntax for *τὸ νῦν κακὸν μὴ προβαλεῖν μείζον*.

908. *αἰνῶτάδε*] I approve of your present submission, without being disposed to blame your former resentment; for women naturally are vexed with a husband when he makes profit by some other marriage beside his own,' or, 'when he dishonestly trades in alien alliances.' These words are difficult to translate, the compound giving the idea both of 'unfairness' and of 'along with.' Similarly *παροψωνεῖν* is 'to cater in a stealthy way,' Ar. *Eccl.* 226, and *παρεισδέχεσθαι* is 'to take a cargo beside what the ship is intended to hold,' also applied to a second wife in Soph. *Trach.* 537. The genitive absolute seems used for the sake of the metre, and has much more authority than the Aldine *παρεμπολῶντί γ'.* There is a similar instance in Aesch. *Suppl.* 437.

912. *ἐγnows*] 'You have decided, at all events after a time, on the best plan,' or that which surpasses the rest. The phrase *νικᾶν γνώμην*, 'to carry a measure,' often occurs. Soph. *Antig.* 274, *καὶ τοῦτ' ἐνίκα*. Nauck regards 913 as interpolated. Cf. Xen. *Anab.* vi. 1, § 18, *τὸν ἐμπροσθεν χρόνον ἐκ τῆς νικῶσης ἐπραττον πάντα*.

914. *οὐκ ἀφρόντιστος*] 'well thought of,' occurs Aesch. *Agam.* 1348. Soph. *Trach.* 366.—*ξὺν κασιγνήτοις*, associated with the children of the new bride. Cf. 877. Jason here addresses to his children the reasons for his marriage intended to convince Medea.

925. *οὐδέν*] 'Tis nothing; it is only because I was thinking of my children (that I shed tears).'

928. *ἐπὶ δακρύοις*] 'ever on tears,' i.e. ready to weep. Soph. *Aj.* 580, *κάρτα τοι φιλοκτιστον γυνή*.

930. *ὅτ' ἐξήυχου*] v. 920.—*ὀϊκτος*, a feeling of compassion for them (when I asked myself) if this shall ever be.' So *φόβος εἰ πείσω* sup. 184, 'fear as to whether,' &c.

935. *γιγνώσκω καλῶς*] See sup. 2281.

938. *ἀπαίρομεν*] 'are preparing to depart.' (*ἀπαροῦμεν* is Elmsley's probable conjecture.) Herod. vi. 99, *οἱ δὲ βάρβαροι ὡς ἀπῆραν ἐκ τῆς Δήλου*. *Iph. T.* 967, *νικῶν δ' ἀπῆρα φόνια πειρατήρια*, 'I came away victorious in the trial for murder.'

939. *ὅπως ἂν*] 'that they may grow up under your care,' lit. 'reared to manhood by your hand.' In this formula, as in *ὡς ἂν*, result rather than intention is ex-

pressed. The latter is usually rendered by *ἵνα* (without *ἄν*), sometimes by *ὥς*.

941. οὐκ οἶδ' ἄν εἰ κ.τ.λ.] The position of *ἄν* in the first clause is remarkable, and is explained by the strong attraction which the negative exercises on that particle; e.g. οὐκ ἄν γένοιτο is much more common than οὐ γένοιτ' ἄν. The *εἰ* bears the sense of *πότερον*, and thus admits of *ἄν* with the optative, *nescio an non persuasurus sim*. Compare *Alcest.* 48, οὐ γὰρ οἶδ' ἄν εἰ πείσαιμί σε. *Ar. Av.* 1017, ὥς οὐκ οἶδ' ἄρ' εἰ φθαίης ἄν.

942. σὺ δ' ἀλλὰ] 'Then do you at least.'—Cf. *Ar. Ach.* 191, σὺ δ' ἀλλὰ τάσδε τὰς δεκετεῖς γεῦσαι λαβών. *Heracl.* 565, σὺ δ' ἀλλὰ τοῦδε χρῆζε κ.τ.λ. *Rhes.* 167, σὺ δ' ἀλλὰ γήμας Πριαμιδῶν γαμβρὸς γενοῦ.

945. τῶν ἄλλων μί] An example of inclusive speaking, not strictly logical. The allusion may either be to ready compliance with a lover's request, or to female fondness for dress.

947. καλλιστεύεται] i.e. κάλλιστα νομίζεται. The passive occurs *Bacch.* 407, and *Hipp.* 1003, πότερα τὸ τῆσδε σῶμ' ἐκαλλιστεύετο πασῶν γυναικῶν;

949. See on 786.

955. πατρὸς] Medea's father, Aeëtes. The garment is spoken of as a possession of her own given to her on her marriage (*φερνή*).

958. μεμπτά] This seems used in a double sense, the less obvious of which is, that the bride will have no reason to complain of the efficacy of the gift, i.e. she will feel its power to hurt.

959. κενοῖς] 'Why do you let them leave your hands?' Although Jason does not know what is impending, yet by the custom of tragic irony (as it is called) he dissuades her from sending the present.

963. προθήσει] She will grant the favour to oblige me rather than in return for the gift.

964. μή μοι σύ] supply τοιαῦτα λέξης.—λόγος, 'there is a saying,' viz. δῶρα θεοῦς πέλει, δῶρ' αἰδοῖους βασιλῆας.

966. κείνης ὁ δαίμων] 'Her's is the luck; it is *that* side that the god now favours.' *Soph. Ant.* 191, τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αἰζῶ πόλιν.

967. φυγὰς] is shortly put for ἀφεσιν φυγῆς, 'remission of the sentence of banishment.' 'I would give my life,' she says, 'to get them left with me.'

969. εἰσελθόντε] Throughout the play Medea is supposed to have two sons. Cf. 1395.

972. διδόντες] so. ἐς χεῖρα, which must be supplied from the emphasis on these words in the next verse. Cf. 981.

975. μητρὶ δ' κ.τ.λ.] 'And may you bring to your

mother good tidings of your success in what she desires to obtain.' Aesch. *Ag.* 255, εὐάγγελος μὲν, ὥσπερ ἡ παροιμία, "Ἔως γένοιτο.

976. The chorus are full of evil boding for the fate of the children, for they are well aware of Medea's plan and also of her determined character. See 803.

978. *ἄταν*] 'the fatal present (lit. 'bane' or 'mischief') of the golden head-dress.'

981. *αὐτὰ*] *suis ipsius manibus receptum*. Cf. 973.

985. *νυμφοκομήσει*] 'Now she shall deck herself as a bride in the presence of the shades in the world below.' (Properly, like *ἱπποκομεῖν*, 'to attend on, or dress a bride.')

990. *κηδεμών*] also in a rather unusual sense, for 'one who has contracted an alliance with' &c. Properly, 'one who feels concern for another as a relation,' as Aesch. *Suppl.* 70, δαιμαίνουσα φίλους τῆσδε φυγᾶς ἀέριος ἀπὸ γᾶς εἴ τίς ἐστι κηδεμών.—οὐ κατειδώς, little knowing what the real end of your marriage will be.

995. *δσον παροίχει*] 'How far you have gone out of the path of (your former) fortune!' Aesch. *Suppl.* 446, ἡ κάρτα νείκουσ τοῦδ' ἐγὼ παροίχομαι. (Nauck punctuates δύστηνε μοίρας, δσον π.)

996. *μεταστένομαι*] either 'I lament too late,' (like τὸν ἐμὸν βλοτὸν οὐ μετακλαίωμαι, *Hec.* 214) or 'I lament along with theirs.' In the latter sense Elmsley interprets it.

1005. *εἰ*] 'Well! why do you stand thus confused when you are in luck?' Perhaps Medea is considering the next step to be taken, now she knows that the sentence of banishment is remitted.—Nearly the next distich occurred before, 923, 4; but *στρέφειν*, not *τρέπειν*, which the metre here requires, is the proper word to express 'turning round.' The latter verb means 'to turn from a given course.'

1008. The 'news brought' is the joyful tidings of the ἄφεις φυγῆς, to which αἶα seemed inappropriate. Cf. Ar. *Equit.* 655, ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγελμένας.

1013. *ταῦτα γάρ*] The messenger thinks she is bewailing her own banishment, and blaming herself for it.

1015. *κάτει καὶ σύ*] 'You too shall return from banishment, restored to your home by your children.' The correction of Porson for *κρατεῖς*, though one of the scholiasts clearly read *κρατεῖ*, which he explains by *ισχὺν ἔχει*. There is a play on the double sense of *κατάξω* in the next verse, 'I shall restore,' and 'I shall send below.' For the former sense cf. Aesch. *Theb.* 644, κατάξω δ' ἄνδρα τόνδε, καὶ πόλιν ἔξει πατρώαν. For the latter, *Alcest.* 25, δς νῦν εἰς "Αἰδου δόμους μέλλει κατάξειν.

1019. *βᾶινε*] The attendant is addressed, and told, in

order to get him out of the way, to go and prepare the daily meal for the children. Medea, left alone with her two boys, utters a pathetic *ῥῆσις* on the determination she has formed of killing them in order to distress her husband.

1022. Construe *ἐν ᾧ οἰκήσετε* and *ἀεὶ ἐστερημένοι*.

1025. *δυνασθαι*] 'before I have had the full enjoyment of,' 'before I have been blessed in you.' See *Alcest.* 334, inf. 1348.—*ἐπιδεῖν*, 'have lived to see.' Cf. *Prom. V.* 949, inf. 1414.

1027. *ἀγάλλειν* in the active is rare, but occurs in *Ar. Pax*, 399, as a synonym of *κοσμεῖν*.

1029. *ἄρα*, 'it seems then,' is more usually construed with an imperfect, though sometimes (*Hel.* 1537) even with a participle. A frequent combination is *μάτην ἄρα*, when some disappointing result is found out, e.g. *Alcest.* 669, *μάτην ἄρ' οἱ γέροντες εὐχονται θανεῖν*.

1032. *ἦ μὴν*, which some render 'nevertheless,' is a strong asseveration, 'of a truth.'

1034. *περιστελεῖν*] See 582. *Troad.* 390, *χερσὶν περισταλέντες ὧν ἐχρῆν ὕπο*.

1039. *σχῆμα*] another form, state, or condition of life, viz. the life in the other world, which she alludes to under an ambiguous expression, applicable also to their living at Corinth apart from their mother.

1045. *ἄξω*] Rather, she says, I will take them with me into exile, and so deprive Jason of them while I spare their life. For why, she asks, should she cause him pain at the cost of twice as much pain to herself?—*δὲς τόσα*, viz. the same grief in losing them, and the additional grief in slaying them.

1051, 2. Both the genitive and the accusative (with the infinitive) are used to express surprise, indignation, self-reproach &c. 'Alas for my cowardice, to think that ever I should have uttered words of relenting from this heart of mine!' Compare *Ar. Av.* 5, 7, *Nub.* 267, *Ran.* 530. *Alcest.* 832, *ἀλλὰ σοῦ τὸ μὴ φράσαι*.—*προέσθαι*, which generally has the notion of 'throwing away,' 'sacrificing property' (*projicere*), here means 'the letting go forth from oneself.'

1053. *δὲ μὴ θέμις*] *si cui non licebit*. The allusion seems to be to Jason or the chorus, or to both. The formula is taken from the question asked at a sacrifice, *τίς τῇδε*; and the reply of those who felt able and willing to attend was *πάντες ἀγαθοί*. See *Arist. Pax*, 968.—*αὐτῷ, ἵπσε viderit*; 'let him see to it himself'; i.e. that is his affair, not mine; for I shall not,' says Medea, 'alter for the worse the action of this hand,' I will not unnerve or enfeeble my resolution by any compunction or hesitation. See sup. 849.

1057. ὦ τάλαν] Addressed to the θυμός. A dialogue between a person and his own soul is not uncommon, e.g. *Od.* xx. 13, *Ar. Ach.* 485, inf. 1242, ἀλλ' εἴ, ὀπλίζου, καρδία.

1058. ἐκεῖ] 'those at Athens,' viz. in your exile. This tendency to relent she sternly represses 'No! by all the devils in hell! never shall it be that I give up into the hands of enemies children of mine to be insulted by them!' —παρήσω, i.e. παραδώσω. Properly, παρίεναι is 'to let pass,' 'to allow some thing or person to go by you, and reach the hands of another,' as νίκην παρίεναι τι, *Aesch. Ag.* 916, *Eur. Troad.* 656, *Soph. Phil.* 132, ἐγὼ δὲ πρὸς ναῦν εἶμι, σοὶ παρὲς τάδε.—A similar verse occurred sup. 782, and the distich next following is repeated at 1240. Here it seems to have been introduced from the accident of πάντως beginning 1062 and 1064.

1064. ἐκφεύζεται] The subject is ἡ νύμφη, expressed at 1066. The reading πέπρακται has somewhat higher authority than πέπρωται, and may mean, that as the gifts have been accepted, the deed is already as good as done.—καὶ δὴ κ.τ.λ., *jam nunc enim.*

1068. καὶ τούσδε κ.τ.λ.] This verse, as Pierson and others have thought, is probably spurious. The sense should be, 'But now, as I am about to go on a wretched journey, I desire to take leave of my children.' The ambiguity of τλημονεστάτην, which means both the road of exile and that of murder, is removed by a verse which necessarily limits it to the former sense. Compare *Ion*, 1226, τὴν ἀθλίως σπύσασαν ἀθλίαν ὁδόν, where there is a similar play on two senses. So also in ἐκεῖ, inf. 1073, which may mean either 'at Athens' or 'in the other world,' and τὰ ἐνθάδε, 'life at Corinth,' and 'life in this world.'

1074. πατήρ] She thus blames *him* for the deed.—προσβολή, 'embrace,' properly 'encounter,' as of wrestlers when trying to get a grip of the adversary.

1075. ὦ μαλθακὸς χρώς] 'O the soft skin!' The nominative here *apostrophises*, but does not *address*. (Lat. *O mollem*, not *O mollis*.) See sup. 61. *Troad.* 758, ὦ χρωτὸς ἡδὺ πνεῦμα.

1078. μανθάνω μέν] 'I now begin to see how horrid is the deed I am about to do, but passion is stronger than my better judgment.' The next verse seems rather weak, and is perhaps spurious.

1082. διὰ μύθων ἔμολον] Like δι' ὀργῆς ἦκον, *Oed. Col.* 905, διὰ λόγων ἀφικόμην sup. 872, καὶ διὰ μούσας καὶ μετάρσιος ᾗξα, *Alcest.* 962, this describes the education in literature and science which even women are here said, perhaps in allusion to the celebrated mistress of Pericles, Aspasia, to cultivate. Few however there are,—hardly one in a

hundred (as we say), who are not illiterate. So *Heracl.* 327, παύρων μετ' ἄλλων, ἓνα γὰρ ἐν πολλοῖς ἴσως εὖροις ἄν.

1094. δι' ἀπειροσύνην] *Hipp.* 195, δι' ἀπειροσύνην ἄλλου βίотου. The full sense is, that from want of experience they cannot regret the pleasures, and through not having children they are spared the pains and anxieties, attending them. Compare an equally beautiful passage in *Alcest.* 882 seqq.—προφέρειν, are superior to, have the advantage over, parents, in respect of happiness.

1100. τὸν ἅπαντα] Cf. sup. 25, τὸν πάντα συντήκουσα δακρύοις χρόνον, sc. βίου.—ὅπως, 'in order that,' (unless we read θρέψουσι, with Elmsley, 'as to how' &c.)

1103. ἐκ τούτων] After all these toils it remains uncertain whether what they are labouring for, viz. riches, is a good thing or bad. If χρηστοῖς referred to the children, the ἐπὶ would not have been added.

1107. καὶ δὴ γάρ] 'for suppose that.'—Cf. 386.—ἡῦρον, sc. οἱ γονεῖς τοῖς τέκνοις.

1109. κυρήσας] If this reading is right we may best translate, 'but if this demon Death suddenly overtaking them goes off with the bodies of the children to Hades, then what profit is it that the gods should add this to the other troubles of life, and impose upon mankind a yet more painful grief on account of children?' The Schol. seems to have read κυρήση and κυρήσαι (so Nauck), while Porson and Elmsley give κυρήσει, 'if this fate should befall them, viz. death who goes off with' &c. Possibly we should read πῶς ἂν λύοι in 1112, and take that clause as the apodosis, or even εἴτα for εἰ δὲ in 1109. See sup. 566.

1111. προφέρων] The same, perhaps, as πόρρω φέρων. Cf. *Il.* vi. 346, οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα.

1116. τὴν τύχην] my fortune, viz. in the result of the plot against the bride.

1123. λιποῦσα] leaving i.e. disembarking from a ship. Cf. *Iph. A.* 618, θάκουσ ἀπήνης ὡς ἂν ἐκλίπω καλῶς. Ships are compared to a mule-car in *Prom. V.* 476, λιπόπτερα ναυτίλων ὀχήματα. *Soph. Trach.* 656, πολύκωπον ὄχημα ναός.

1124. τυγχάνει] accidit. So *Prom. V.* 354, θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν.

1129. For μὲν with an interrogative see sup. 676. *Alcest.* 147. *Hipp.* 316. *Ion* 520.—ἡκισμένην, 'made the scene of torture.'

1133. μὴ σπέρχου] 'be not testy,' 'be not so hasty in your replies.' *Alc.* 255, τάδε τοί με σπερχόμενος ταχύνει.

1137. παρήλθε] 'had entered the bridal chambers.' Cf. *Hipp.* 108, καὶ παρελθόντες δόμους σίτων μέλεσθε. *Soph. Oed. R.* 1241, ὅπως γὰρ ὀργῇ χρωμένη παρήλθ' ἔσω θυρώνος. *Inf.* 1278, παρέλθω δόμους;

1140. ἐσπεῖσθαι] (σπένδομαι, in medial sense) 'had made up,' 'had agreed on a truce to your former disputes.'

1142. καὐτός] As a reason why he could narrate the precise circumstances, the messenger explains that he had gone with the rest into the presence of the princess.

1144. θαυμάζομεν] 'look up to.' *Elect.* 84, μόνος δ' Ὀρέστην τόνδ' ἐθαύμαζες φίλων. *Virg. Georg.* 215, 'illum admirantur,' speaking of the allegiance of bees to their leader.

1149. μυσαχθεῖσα] showing her strong dislike (lit. disgust) for the children of another wife, though coming to bring her presents.

1151. οὐ μὴ—ἔσει] 'Don't be ill-disposed to friends.' So *Hipp.* 214, οὐ μὴ παρ' ὄχλῳ τάδε γηρύσει; *ib.* 606, οὐ μὴ προσοίσεις χεῖρα μηδ' ἄψει πέπλων;

1153. οὐσπερ ἄν] 'the very same, whoever they may be, as your husband does' (sc. νομίζη). Cf. *Soph. Trach.* 715, χῶνπερ ἄν θίγη φθείρει τὰ πάντα κνώδαλα.

1154. πατρὸς] i.e. αἰτήσεται παρὰ π.—παισὶ, cf. 1002, which represents another syntax, ἀφείναι παῖδας φυγῆς.

1156. οὐκ ἠνέσχετο] scil. ὀρώσα. She could not stand the sight, as we say, but was induced by it to promise everything that her husband wished.—ἦνεσε, for the compound κατήνεσε or συνήνεσε. Cf. *Alc.* 12, 525.

1164. ἀβρόν] Cf. sup. 831.

1166. τένοντα] It is hard to say whether she looked aside to see how the dress fitted the shoulder, or behind, to see if it covered the ankle when in the standing position. The latter sense is supported by *Bacch.* 938, τάνθενδε δ' ὀρθῶς παρὰ τένοντ' ἔχει πέπλος, where the foot is expressly mentioned in the preceding verse. But τένοντες also means the tendons of the neck.

1168. λεχρία] she went back to her seat not straight, but staggering towards it.—μόλις κ.τ.λ., 'she is only just in time to throw herself on the couch to prevent falling to the ground.' Similarly λέχριος ἐπ' ἀκρου λαὸς βραχὺς ὄχλάσας, *Oed. Col.* 195, λέχριος ἐς ἀντλον πεσῶν, *Hec.* 1026.

1172. Πανὸς ὀργᾶς] 'some sudden panic,' i.e. supernatural seizure with a fit. *Rhes.* 36, ἀλλ' ἦ Κρονίου Πανὸς τρομερᾷ μάστιγι φοβεῖ; *Hipp.* 141, σὺ γὰρ ἐνθεος, ὦ κούρα, εἴτ' ἐκ Πανὸς εἴθ' Ἑκάτας, ἡ σεμνῶν Κορυβάντων.—τινὸς θεῶν, some other of the gods of orgiastic worship, Bacchus, Cybele, &c.—ἀνωλόλυξε, 'raised a prayerful cry,' i.e. of euphemistic purport (as we say Good gracious! Good Heavens! &c.) Cf. *Soph. Trach.* 783, ἅπας δ' ἀνευφήμησεν οἰμωγῇ λεώς. *Ib. Elect.* 750, στρατὸς δ' ὅπως ὀρᾷ νῦν ἐκπεπτωκότα δῖφρων, ἀνωλόλυξε τὸν νεανίαν. Properly, ὀλολύζειν is the joyful cry of women at a sacrifice (*Il.* vi. 301, and frequently in the *Odyssey*). Opposed to this, ἀντίμολπος,

is the wail of grief, *κωκυτός*, when the case was seen to be desperate, 1177.

1174. ἀπὸ — στρέφουσιν] An example of *tnesis* not common in tragedy.

1181. ἤδη δ' ἂν κ.τ.λ.] 'And by this time a quick walker going along one limb (side) of a race-course of 600 feet would have been about reaching the end.' In this version a conjecture formerly proposed by the editor, *ἔρπων* for *ἔλκων*, has been adopted. We know from Aesch. *Ag.* 335, *κάμψαι διαύλου θάτερον κῶλον πάλιν*, that each side of the course, perhaps from its resemblance to two legs, was called *κῶλον*. With the old reading we must, of course, construe *ἔλκων κῶλον*, which, as it properly means 'slowly dragging one's legs,' is not appropriate to *ταχύς βαδιστής*, though it may in some degree be defended from Theocr. vii. 21, where *πόδας ἔλκει* is associated with *ἐπείγει* and other symptoms of hasty walking. On the other hand, the tragic use of *ἔρπειν* is not 'to creep,' but 'to walk' The measure of time taken from the known distances in a stadium is similarly expressed in *Elect.* 824, *θάσσον δὲ βύρσαν ἐξέδειρεν ἧ δρομεὺς δισσοῦς διαύλους ἱππίους διήνυσσε*. The length of a Greek stadium was six plethra or 606 English feet. *Elect.* 883, *ἦκεις γὰρ οὐκ ἀχρεῖον ἐκπλεθρον δραμῶν ἀγῶν' ἐς οἴκους*.

1183. ἐξ ἀναύδου] 'from her state of speechlessness and closed eyes.' The word is used absolutely, as *Hel.* 1277, *ἐν εὐσεβείῃ γούνη νόμιμα μὴ κλέπτειν νεκρῶν*. Schol. τὸ δίδωσθαι λέγει τὸ γενόμενον αὐτῇ ἐξ οὗ ἀναυδος ἦν μέχρις οὗ ἐφθέγγετο.

1185. The military metaphor to express a general attack occurs *Hipp.* 527, *ἔρως—εἰσάγων γλυκεῖαν ψυχᾷ χάριν οἷς ἐπιστρατεύσῃ*, and *Ar. Vesp.* 11, 1117.

1193. σύνδεσμα] The gold circlet retained its fastening, which could not be broken or torn away, as from a fillet of slighter material. It is uncertain whether the word is singular or plural, since *δέσμα*, *δέσματος* occurs as well as *δεσμός* with a plural *δεσμά*.

1197. κατάστασις] The naturally staid and tranquil look of her eye was no longer to be seen. So *νυκτὸς ἐν καταστάσει*, 'in the quiet time of night,' *Rhes.* 111.—*εὐφύες*, 'good-looking,' 'naturally comely.' *Il.* iv. 147, *μηροὶ εὐφύεες κνήμαί τε*.

1200. πεύκινον δάκρυ] The rosin which congeals on the bark and comes off in drops or scaly flakes. Perhaps the process of extracting pitch by heat is alluded to.—*γναθμοῖς*, by the devouring power of the drug in its secret and mysterious working.

1204. ἀγνώσ[α] in ignorance of the calamity that had befallen his daughter he comes unexpectedly to the house,

and seeing the body he embraces it, but is himself caught in the adhesive garment and consumed.

1209. Old men were called *τύμβαι* and *τυμβογέροντες*. *Ar. Lysist.* 372, τί δαί σὺ πῦρ, ὦ τύμβ', ἔχων; *Vesp.* 1365, ποθεῖν ἐρᾶν τ' ἔοικας ὠραίας σοροῦ. *Ib.* 1370, τί ταῦτα ληρεῖς, ὥσπερ ἀπὸ τύμβου πεσών; *Heracl.* 166, γέροντες εἴνεκα τύμβου, τὸ μηδὲν ὄντος. In the present passage γέροντα is an adjective, like γέρον πίνος, *Oed. Col.* 1259.

1213. ὥστε κισσοί] *Hec.* 398, ὅποια κισσοὶ δρυὸς ὅπως (ὅμως?) τῇσδ' ἐξομαι.—προσείχετο, sc. νεκρῷ.

1216. ἡ δέ] The meaning must be, that the dress of the corpse clung to and held him, for Glauce was dead, 1203—5.—ἄγαι, sc. τὰ γόνατα, στὰ τὰ πῶλα, ἀπ' αὐτῆς.

1218. ἀπέστη] he gave up, retired from the contest, or desisted from his efforts.

1221. ποθεινῇ] *deploranda*, 'to be regretted with tears.'

1222. τὸ μὲν σόν] Let your own course of action be out of the present discussion (or dismissed from the remark I am about to make); for you will have to decide yourself how to avert the punishment that is due. There appears to have been an old variant *ἀντιστροφῇ*, a *quid pro quo*, an equivalent to your crime in the punishment of it.

1225. τοὺς σοφοὺς] the philosophers who speculated how to attain happiness. For no man, the poet adds, is really *happy*, like the gods; 'good luck' is the utmost that can be predicated of any one. Aristotle distinguishes *εὐδαιμονία* and *εὐτυχία*, *Eth.* i. 9, fin., though some, he says, regard them as identical, *εἰς ταὐτὸ τάττουσιν*.

1227. μεγίστη] The wisest men are in effect the greatest fools, since they put forth theories opposed to all experience.

1235. γάμων ἑκατὶ] through the accident of your marriage with Jason, and not from any fault of your own.—It is likely that the three lines 1233—5 are from another edition of the play, *instead of* the two preceding. The remarks of a chorus are usually very brief, and these have no connexion with each other.

1236. τοῦργον] sc. ὁ μοι ποιητέον. The word has principally reference to *παῖδας κτανούσῃ* in the subordinate clause.—ὡς τάχιστα, construe with *ἀφορμᾶσθαι*, the apposition being in *σχολῇν ἄγουσαν*, 'Not, by lingering here, to surrender my children to the hand of a vengeful tyrant, more hostile than a mother, to put them to death.' For the change of the dative to the accusative see sup. 58.

1240. πάντως] 'anyhow,' whether they fall by my hand or another's. This distich occurred before, 1062, 3, and Porson omits it here, where however it is well suited to the context.

1243. μὴ πράσσειν] so as not to begin at once to carry

into effect, &c. More usual, perhaps, would be *μη ού*, as Elmsley remarked.—*καί*, i.e. *δὲ* *δύως ἀναγκαῖα*.

1245. *βαλβίδα*] the starting point or line on the course, to which racers are said *ἔρπειν*, before they commence the contest. So *εὐθύς ἀπὸ βαλβίδων*, *Ar. Vesp.* 547.

1250. *δυστυχῆς*] supply *φίλους κτείνουσα*.

1251. The elements are appealed to as witnesses against the deed about to be done. The crime is aggravated by being committed by one born from the pure sun-god, to whom death and suffering were ever unpleasing.

1257. *φόβος* seems corrupt. Perhaps *φθόνος*, 'tis invidious (i.e. a pity) for children of the gods to fall by men,' i.e. by human hands. The Schol. seems to explain it of the murderess falling under the punishment of a human tribunal.

1260. *ὑπ' Ἀλαστόρων*] remove from the house a murderous pest brought into it by evil spirits. So Clytemnestra attributes the murder of Agamemnon to an implacable family demon, *δριμύς ἀλάστωρ*, *Ag.* 1478.

1267. *ἀμείβεται*] 'takes the place of better feelings.' A harsh expression, if the text here is sound. What follows is difficult and obscure. The sense should run thus: 'For grievous (or fatal) to man is the guilt of kindred blood when it falls on the earth, and it brings with it similar attendant woes of kindred deaths on families from the gods.' But such a sense would require some alteration of the text, which seems in its present form corrupt, e.g. *χαλεπὰ γὰρ βροτοῖς ὁμογενῇ μιάσματ' ἐπὶ γᾶν πίτνουντ', αὐτόφωνα ξυνψδὰ θεόθεν φέρουντ' ἐπὶ δόμοις ἄχῃ*. Thus by a common Greek doctrine one murder would be said to give birth to another of a like kind, or in retribution (*ξυνψδὰ*, Schol. *σύμφωνα καὶ ἄξια τοῦ τολμήματος κακά*).

1271. A cry is heard from within the palace. Medea is pursuing her children sword-in-hand to slay them.

1274. *παρέλθω δόμους*] 'Should I enter the house?' (Or, perhaps, 'the women's apartments.') See 1137. With this hesitation to enter, by which a murder might be prevented when the plot of the play requires it to be perpetrated, compare the consultation of the chorus in *Aesch. Ag.* 1320.—*ἀρῆξαι*, 'to ward off.' *Heracl.* 840, *οὐκ ἀρῆξετ' αἰσχύνῃν πόλει*; *Troad.* 771, *παιδί τ' οὐ δυνάμεθ' ἄν θάνατον ἀρῆξαι*.

1278. *ἀρκύων ξίφους*] the being caught, as it were, in the snare or toils of the sword. The same metaphor from hunting occurs *Herc. F.* 729, *βρόχοισι δ' ἀρκύων δεθήσεται ξιφηφόροισι*. *Aesch. Cho.* 567, *νεκρὸν θήσω ποδώκει περιβαλὼν χαλκεύματι*.

1281. *ἄροτον*] the race or seed. *Ion* 1095, *ἄδικον ἄροτον ἀνδρῶν*.

1285. *ἄλγῃ*] in a wandering course. So adverse winds are *βροτῶν ἄλαι*, *Agam.* 187. The story was that Hera was jealous of Ino for protecting the young Dionysus from her anger (*Bacch.* 294), and thus caused her in a fit of madness to leap into the sea with her two sons Learchus and Melicerta. The legend is somewhat differently given in Ovid, *Fast.* vi. 485 seqq. Euripides wrote a play on this subject, referred to by Ar. *Ach.* 434. The comparison with Medea and her two sons is sufficiently appropriate.

1287. *ὑπερτείνασα*] Extending her foot over the edge of the sea-cliff, or promontory, and so taking a leap from it.

1289. *ἔτι δεινόν*] After this, what deserves the name of *δεινόν*? Cf. Aesch. *Cho.* 623, *ἦκασιν δέ τις τὸ δεινὸν αὐτῶν Λημνίοισι πῆμασιν*.—*λέχος*, the marriage-state is apostrophized as full of care, and the cause of endless mischief to the human race.

1298. *εἰ μὴ δώσει*] *si non datura est*, i. e. *si poenam effugere vult*. This alternative of escape, to sink into the earth or to fly into the air, is often mentioned in tragedy. See *Hipp.* 1290, *Suppl.* 829. *Hec.* 1101—5.

1299. *πέποιθε*] 'Does she expect, after slaying rulers of the land (Creon and his daughter), herself to escape scot-free from this house?' The sense is, *πέποιθεν, ἄλλους κτείνασα, οὐ καὶ αὐτὴ ἀποκτείνεσθαι*; Nauck, after Hermann, reads *δώσειν δίκην πέποιθ'*.

1302. *οὐς ἔδρασεν*] supply *κακῶς*. The maxim *δράσαντι παθεῖν* is alluded to. Some might expect *κείνην γὰρ*, 'since those she has wronged (Creon and the family of Pelias) will requite her with evil.' But the connexion is this: 'I care less for her than for my children: *she* will be punished as she deserves, *they* shall be saved, if I can save them.'

1304. *δράσωσί τι*] scil. *αὐτούς*.—*μητρῶον*, in revenge for the murder committed by the mother. The Greek law of revenge visited the sins of the fathers on the children. Cf. *Herc. F.* 43, *μήτρῳσιν ἐκπράξαντες αἵματος δίκην*.

1307. *τούσδε λόγους*] i. e. *παίδων ἐκσώσων βίον*, &c. Jason thinks the chorus refer to his being too bold in daring to face Medea, and asks ironically if she wishes to kill him also.

1310. *τί λέξεις*] The future refers to the fuller narrative or explanation which the word *μητρῶα* implies.

1315. *διπλοῦν κακόν*] Medea herself, as a murderess, is a *κακόν*, while the other *κακόν* is the murder itself.

1317. *ἀναμοχλεύειν* is to draw back the bar, *μοχλὸς*, which fastened the door inside, *μοχλοῖς χαλᾶν*, Aesch. *Cho.* 864, and to this *ἄρμους*, 'the fastenings,' seems to refer, while *κλῆδας* is the bolt or latch. Here the words are addressed to Jason, who from the outside is calling to the

attendants within to open the door. Medea herself appears to have escaped to some elevated position, possibly the top of the σκηνή or wall behind the stage, or perhaps she has already been hoisted aloft on an aerial car, like Oceanus in the *Prom. V.* 295, and Trygaeus in *Ar. Pac.* 80. From 1377 it is clear that she has with her, and exhibits, the corpses of her two sons. Probably therefore she had carried them off in the car, which we may suppose was resplendent with gold, as being the gift of the Sun. The use of the *eccyclema* in this passage appears less probable. That could only represent the sudden opening of the very room which Jason was trying to enter, and which she tells him is a vain attempt.

1322. ἐρυμα] a protection against the assaults of an enemy.

1323. The double superlative is used like εἰ μὴ πλεῖστον ἀνθρώπων ἔφυν κάκιστος. *Oed. Col.* 744. *Alcest.* 790, τίμα δὲ καὶ τὴν πλεῖστον ἡδίστην θεῶν Κύπριν βροτοῖσιν.

1326. τεκοῦσα] *cum esset mater.*

1333. τὸν σὸν ἀλάστορα] The curse that possessed you, as the murderer of Pelias (9) and Apsyrtus, and now of your children, the gods have caused to fall on me like a thunderbolt. (Nothing can be worse than Nauck's τὸν ἐὸν ἀλάστορ'. The γάρ following shows that Jason regards Medea as his evil genius. He means that, united with her fortunes, he has shared in the penalty due to her crimes.) —παρέστιον, 'at his own hearth-stone,'—an aggravation of the crime.

1340. ὦν γε πρόσθεν] 'In preference to whom, forsooth, I thought fit to marry you.' (Perhaps we should read γῆμαι σέ, in emphatic antithesis.)

1343. Σκύλλης] The huge and dangerous cuttle-fish still found in the straits of Messina, which was reckoned a part of the 'Mare Tyrrhenum,' probably gave rise to the story, well known from *Od.* xii. 235. Cf. *Aesch. Ag.* 1204. *Inf.* 1359.

1344. ἀλλ' οὐ γάρ] 'However, as I should not sting you if I were to use taunts and reproaches without number (I will only add), Go, worker of iniquity and murderess of your children!'

1347. ἐμοὶ δέ] For me it remains to bewail my own fate (having ceased to concern myself with yours), since I shall not be blessed in my new marriage, nor shall I ever be able to speak again to my children in their life-time.' For *δνασθαί τινος* see on 1025.

1351. μακράν] This may either agree with ῥῆσιν implied, or be taken adverbially. *Aesch. Ag.* 915, ἀπουσίᾳ μὲν εἶπας εἰκότως ἐμῇ, μακράν γὰρ ἐξέτεινας.

1353. οἶά τ' εἰργάσω] The sense is, 'Zeus knows your

base ingratitude for my services, and therefore will acknowledge the righteousness of my action.'

1354. οὐκ ἔμελλες] 'No! you were not going to live a life of pleasure after dishonouring my couch and then making a mockery of me.'

1361. κοινωνός] If I have lost my children, you have equally lost yours.

1362. λύει] λυσιτελεῖ, 'it pays me, if it spares me from being ridiculed by you,' viz. as not having had the spirit or the power to avenge the slight you have put upon me. Cf. 1049, 1355. *Antig.* 483, τοῦτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν. *Oed. Col.* 902, γέλως δ' ἐγὼ ξένῳ γένωμαι τῷδε.

1364. νόσφ] viz. incontinence. The passion of love is often so called, e.g. by Phaedra in *Hipp.* 394. So also ὕβρις often means, as here, 'lechery.'

1367. καὶ ἡξίωσας] 'Were you so infatuated as *even* to think a new marriage was a fit and proper reason for killing them?' Cf. 1338.

1370. δήξεται] My retort to your reproach is, that if I am a murderess, it is your children whom I have slain.

1371. We should rather read, perhaps, οἱ δ' εἰσὶν, 'but they *do* exist, and are avenging spirits that will yet bring a curse on your head.'—For οἱμοι, 'alas that it should be so!' which seems not very appropriate, οἶμαι and οὔμοι have been proposed. Nauck reads ὤμοι, 'cruel,' with little probability.

1375. ῥάδιοι] 'an easy matter.' Cf. 236. As we both avow our mutual hatred, separation is a simple and natural course. Medea asks on what terms such a separation can be effected, since she also desires it. The answer is, he will consent to let her go if she surrenders to him the bodies for burial and for the lamentation (κλαυθμός), which was an essential part of a Greek funeral. But Medea has resolved to bury them in a consecrated place where their remains shall not be disturbed,—the precinct (τέμενος) of the Goddess of the Heights, Ἥρα Ἀκραία. *Livy* xxxii. 23, quoted by Elmsley; "Promuntorium est adversus Sicyonem, Junonis quam vocant Acraeam, in altum excurrens: trajectus inde Corinthum septem milia ferme passuum." Pausanias (ii. 17. 2) says the hill near the promontory Heraeum was called Ἀκραιον ὄρος from Acraea, one of the nurses of the goddess. This is evidently absurd. Element-worship, for obvious reasons, was commonly associated with temples and altars on hills.

1382. τέλη] sacrifices or 'tolls' paid in retribution for the murder, like the ποινή or blood-money paid to the relations of murdered persons. For similar cases of festivals instituted to commemorate an event, see *Hipp.* 1423. *Iph. T.* 960.

1385. συνοικήσουσα] The author of the Greek argument says *Διγεί τῷ Πανδίωνος γαμείται*.

1387. λειψάνῳ] The Schol. gives the tradition that Jason was killed by a timber falling on him from the then old ship Argo, as he was sleeping close under it. A similar fate is predicted to Hecuba, that she should be killed by falling from a ship's yard-arm, *Hec.* 1261.

1396. Porson, for metrical reasons, ingeniously proposed *μένε καὶ γήρασκ'*.

1398. *ἔπειτα*] 'nevertheless,' viz. if you really loved them.

1399. *χρήζειν στόματος* seems here used in the very uncommon sense of *ποθεῖν στόμα*, the infinitive being added as an expletive, with *αὐτό* for its object.

1409. *ἐπιθεάζω*] I call on the gods, viz. to avenge my wrongs. This word, as in *Thuc.* vii. 75, implies the passionate appeal to heaven under the influence of strong emotions. As the bodies of the children could not now be reached for singing over them the *Threnos*, Jason says *ὅπόσον δύναμαι*.

1413. *οὐς μήποτε κ.τ.λ.*] 'Whom I would that I, their father, had never lived to see slain by you!' In this syntax the *μή* sometimes precedes the personal verb, as in *Ion* 286, *ὥς μήποτ' ὠφελόν σφ' ἰδεῖν*, and in Homer, *ὥς μή ὤφελλε γενέσθαι*, apparently because the sense is *εἴθε μή ἐπειδόμην*.—For *ἐπιδέσθαι* see 1025.

1415—9. A common-place sentiment concludes this and (with slight variety) several other plays of Euripides. Whether it was an expression of piety and resignation to the will of Heaven, or a clause to avoid an abrupt ending, or, as Hermann supposes, merely intended as a vehicle for music played while the audience was leaving, it is not important to inquire.

THE END.

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